LEVEL ONE

ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

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A Prayer for the Nation

JOSEPH COLEMAN RICHARDS

[Offered at the opening of the session of the House of Representatives in Washington, D. C., March 27]

Infinite Father, Thou who art the ruler of the world's destiny, we worship Thee for the wonder and glory of life, and for its terror also; because we have learned that beneath its hurt and heartache there is a wise love that never fails, never forgets, never forsakes. Earnestly we would seek Thee this day, beseeching Thee to be the spirit of our prayer, the leader of our thoughts, and the consolation of our hearts. Open our minds, we humbly pray; purify our hearts; grant us eyes to see Thy truth wherever it is unveiled, and ears to hear all voices that speak to us concerning Thy will and way for us. Admit us, O Lord, if we be worthy, into the communion of vision that we may be sure of Thy truth,—seeing it clearly and with honest hearts,—sure of the moral order of the world, and surer of the life eternal which flashes in the dreams of great and pure minds. Forgive our sins, heal our sorrows, and so cleanse our prayer that it may lead us in that noble and faithful service of our fellow souls wherein lieth our nearest duty and our truest joy. Amen.

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★ *April* 3, 1940 ★

APR 4 1940

MR. EDITOR!

Letters from Our Readers

★

Bishops—Stabilizing Influence

I see that our Old Perennial has blossomed again. This time C. M. Coulter is the exhibitor, telling of the manifold advantages Methodism would have if it should elect its bishops for a limited term, instead of for life. But I cannot see he has brought forward any new points.

What Methodism needs is *stability*. We have let a great many Methodist ideas go, we have eagerly adopted everybody else's ways. And while doing this, we have seen statistics which prove that Methodism is not growing as are those conservative churches which know what they want and stick to their guns. We are restless, and always want to tinker with our machinery.

Democracy is a great thing in its proper place, but it has its limits. Efficiency and experience are worth considering, and in the business and educational fields it is not considered good to keep changing the chief, or even to keep the sword of Damocles over him for fear he will not be kept in office. In the case of bishops, there is bound to be more politics if a man has to be up for reelection every eight years.

Let the bishops stay bishops. They are the one thing we can look at as a stabilizing influence in our whirligig system. Why change, after more than a century and a half? E. B. HURLBURT.

East Cleveland, Ohio.

Wanted—Better Publicity

Is it not very strange that The Methodist Church, allegedly deeply concerned about evangelism, has through the years so noticeably neglected one of the most potential means of impressing the fact of the church and Christianity upon the millions who never enter a church door? It is to be earnestly hoped that the General Conference will provide for a man or woman whose duty it will be to give the matter of news value to the newspapers and form a vital connecting link between the church and the public press.

Twice three hundred sixty-five stories of news interest that would reflect well upon The Methodist Church could be delivered through channels that will reach millions of readers each year. We demand luxuries, maintained throughout the depression, which would be more than adequate to finance such a work. A person who would know how to prepare material and get it printed would reach millions of people for whom we should not at first have to erect great buildings in which to assemble them.

It is well that publicity be in the hands of our friends. While reporting one of our Conferences to a notable weekly magazine I received a telegram reading, "Wire at once five hundred words on personal characteristics of outstanding bishops."

A Methodist news correspondent would not just report convention and board meetings, but every day of the year would secure the publication of various items of news value. E. M. CONOVER,

Director Interdenominational Bureau of Architecture.

New York City.

Importance of the Discipline

Often recurs to me an expression of Bishop Edwin H. Hughes: "Pleasant memories are prepared in advance." The practical wisdom of this sentence chords well with your editorial, "Delegates, Prepare!" Evidently the editorial is directed to delegates of the 1940 sessions of the General and Jurisdictional Conferences. Far greater service to The Methodist Church will be accomplished if would-be church leaders and members of Annual Conferences, ministerial and lay, who will elect delegates to future Conferences, begin now to prepare.

No one can read your editorial without being impressed with the enormous task of adequate preparation either to serve or to choose those competent to serve.

Unless the life and experience of elected delegates already approaches the standards you have set, there is little hope that all members of a Conference delegation can attain them in time. Nevertheless, each individual excels in some one or more respects, and his specific ability may be multiplied by teamwork.

The first and perhaps chief requisite for teamwork is an intimate knowledge of the game. Hence my profound conviction that the Discipline must receive not only first but constant consideration.

Having mastered the rules of the game, each member of the delegation should select his or her specific responsibility, and the head of the delegation should secure teamwork. E. P. BLISS.

Malden.

A Pension Misstatement

In ZIONS HERALD of March 20, page 274, Rev. Ralph Stoody in his article "The Pension Problem" states that in Southern Methodism "each claimant receives the same for a year of service wherever it was rendered or wherever the retirement became effective." This is not according to the Discipline of 1939, ¶1339. There it is clearly and definitely stated that the Board of Pensions—Missouri Corporation—shall distribute pensions to the retired ministers within the territory administered by said board on the basis of years of service. On this basis every retired minister will receive the same pension rate. But in addition to what he thus receives from the corporation, the Annual Conference to which the minister belongs will, according to its funds, also make a pension payment to him. This Conference payment will vary according to the funds of the different Conferences, received from income on their invested funds, apportionments to churches for Conference claimants, etc. Suppose the corporation pays every retired man within its jurisdiction a pension of $5 for each year of service. To this amount, one Annual Conference may be able to add $6 for each year of service, another Conference may be able to add $8, and another Conference $10. So the pension rate in Southern Methodism under the Missouri Corporation varies according to the Annual Conferences just as it does under the Illinois Corporation.

Each Conference does its own cultivation and fund-raising and also cooperates with the Missouri Corporation in its fund-raising. This intensive Conference cultivation is very necessary if funds are to be secured. This cultivation cannot be done by long-range methods with everything centered in St. Louis or Chicago. The distribution of the funds to claimants is easy, simple, and quick. The task is the getting of these funds together. That requires continuous, intensive planning and labor such as can be done only by each Conference at short range.

Dr. Stoody makes much of two men from the same theological school, about six miles apart but in different Conferences, receiving pensions at different rates. How is this different from the fact that in the same Conference and in the same city, not more than three miles apart, one Methodist minister may receive an annual salary of $3000 and another from the same theological school and of equal ability may receive a salary of $2000? "Unfair, unjust, etc. Equalize salaries." Yes, but this is an iridescent dream with the present condition of human nature. Human ability, initiative, industry, must be equalized. If there were only some way for the "have-nots" to get it from the "haves"! Conference lines are the bane of the church. Blot them out and all will be well.

WEBSTER H. POWELL,
Executive Secretary Preachers Aid Society, New England Conference.

Boston.

Emphasize Stewardship

I am secretary of the Stewardship Committee of Wyoming Annual Conference, which meets April 3 at Athens, Pa. I am sending you a copy of the report which I have written for the occasion.

I note that the 1939 Discipline of The Methodist Church has no exposition or interpretation of stewardship. I sincerely hope that the 1940 General Conference will include a statement of the convictions of Methodists along this line. The thought concerning stewardship of principles, a fourth *p* to be added to prayer, personality, and possessions, I have taken from Frank A. Horne, who made this pertinent application of stewardship and is quoted by Lucius Bugbee in the Senior Quarterly, April, May, June, 1935, p. 53.

I believe that there is a need for an intelligent approach to tithing such as I have tried to set forth. Tithing is unpopular for the most part, but I have been persuaded in my study of the subject that Scripture and Christian experience validate it as a method of stewardship. There is an intelligent approach to group tithing also, as I have pointed out.

The 1939 Discipline, which, as I have said, fails to give space to stewardship, does express the following (¶821): "The financial plan of the local church should be founded upon the principles of Christian stewardship, so that when followed it will provide sufficient support for the local and World Service of The Methodist Church."

PAUL HULSLANDER,
Pastor Methodist Church

Wyalusing, Pa.

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That Famous Soong Family

IF YOU DOUBT THE WORTH OF FOREIGN MISSIONS, READ THIS STORY

HERBERT WELCH

The ruling group in China today is sometimes called "the Soong dynasty." Behind the name lies a dramatic story—the story of a family the like of which can scarcely be found outside the pages of fiction.

Years ago—about sixty, to be definite—a young Chinese named Charles Soong landed at Wilmington, North Carolina. He fell in with Christian friends, friends so kind and so wise in their friendship that he himself presently became a Christian. They helped him through college and university. He returned to China, entered business, prospered, married a remarkable woman who, like himself, was a Christian.

To this couple were born six children, three boys and three girls. The oldest of the boys was T. V. Soong, who graduated from Harvard University, is recognized as the ablest financier in China, and after serving as Minister of Finance became the head of the National Economic Council, which has been doing a fundamental piece of work in rural reconstruction. The two other sons, one of whom also went to Harvard, are less widely known, but occupy honorable positions in the business life of the great Republic of the Orient.

The oldest daughter, Soong Ai-ling, is the wife of Dr. H. H. Kung, a wealthy merchant, the present Minister of Finance, a graduate of Oberlin College, a lineal descendant of Confucius in the seventy-fifth generation, and one of the outstanding Christian laymen of China. Mme. Kung is a woman of striking appearance and quite unusual ability in counsel and in action.

The second daughter, Soong Chung-ling, is the widow of Dr. Sun Yat-sen, that Christian physician and political genius who, more than any other, has been the maker of the new China. Her personal attractions, intelligence, and independence make her a marked figure in the Chinese life of recent years.

CHINA'S "FIRST FAMILY"

GENERALISSIMO AND MADAME CHIANG KAI-SHEK

The third daughter, Soong Mei-ling, has been since 1927 the wife of the Generalissimo, Chiang Kai-shek. Her charm, her beauty, and her poise would make her conspicuous in any company. Having no children, she is able to be the constant companion of her husband in his unceasing travels. Her education at a Methodist girls' school in Georgia and then at Wellesley College has fitted her to bring into his thought wider horizons and some understanding of international affairs. She is his comrade, interpreter, and counselor, and her energy, initiative, courage, and sagacity have given her an unexampled position in the public life of her native land. There can be no question that she is doing more to make Chinese history than any other woman in the long centuries of the Land of the Dragon.

Perhaps most important of all, her early Christian training prepared her first to help win her distinguished husband to the Chrstian faith, and then to be his guide in religious study. He was baptized by a Chinese pastor of the Methodist Episcopal Church, South, nine years ago. At first he may have seemed to be more on the Old Testament than on the New Testament pattern! He was a soldier, stern, merciless to offenders. But the years have ripened him and, without impairing his force and efficiency, have mellowed his attitude. No one who reads the diary kept during his Sian captivity three years

ago can doubt that here we have a man of unaffected sincerity and deep devotion to the Christian ideal. He has not concealed his Christian allegiance, but has publicly avowed his reliance upon God as he has come to know Him in Jesus Christ.

Not long ago he declared that he could never have endured the responsibilities of the last two years (the heaviest load, as it seems to me, resting upon any pair of human shoulders) without the steadying and refreshing influence of the morning watch, which he and Mme. Chiang keep together, even in these days of terrific pressure and strain. She, with her Bible helps, can explain to him some Scripture passage, and together they implore the guidance of the Eternal as they plan and toil for their country's salvation. They have even been holding prayer-meetings with groups of friends in their own home, at which the burden of petition is that in this titanic struggle the Chinese people may be kept from hating the Japanese!

With two such people at the head, what may not be hoped for from China? Let him who doubts the worth of foreign missions reckon the value to the world of this one couple! And let him who touches the life of an Oriental student in the United States remember that he may be changing the history of the world!

AN INSURANCE PROPOSAL

LEE RALPH PHIPPS

During the past year the daily press has reported flagrant abuses on the part of at least some leading insurance companies. Among these abuses have been listed excessive premium rates; methods resulting in an enormous number of lapsed policies—in 1937 approximately 12,000,000 policies totaling more than $4,500,000,000 in insurance were terminated; monopoly and the control of the companies by a small group inasmuch as very few policyholders ever vote in the election of officers. Recent reports affirm that some leading companies are making a vigorous battle to prevent a possible Congressional investigation of the insurance business.

Rev. C. H. Williams, writing in *The Pastor* of February, 1940, on "Insurance and Superannuates," urges that The Methodist Church organize its own insurance company. He states that the Northwest Texas Conference during the period from 1929 to 1938 paid out in premiums $139,855 and collected in losses $32,541. Thus the excess of premiums paid over losses collected was $107,194 for this period, or four dollars paid out in premiums for every one collected for losses.

Mr. Williams asks: "Why not handle our own insurance and turn the profits over to our superannuates as is done by our Publishing House? During the nearly nine years indicated above we could have taken the profits on insurance of $107,194 and paid every superannuate just double that which we did pay and have had a reserve still left in the insurance funds of $23,174. Thus all these retired men would have had ample funds to have taken care of their needs, instead of suffering as many of them have had to do.

"If it be argued that we would be placing ourselves in competition with insurance companies, it may be replied that we are already in the publishing business and in the loan business through endowments, annuities, etc. These forms of business are not carried on for personal profit but for the best interests of the church and God's kingdom."

Mr. Williams urges further that the General Conference take action to accomplish this desired end. His suggestion is valuable and timely, and some of the delegates to the coming General Conference should see that this is put through. The possibility always is that each will depend upon the other and nothing be done.

It is my opinion that the facts existing in the Northwest Texas Conference are typical of those in most of our Conferences. It would be an easy matter for the pastors of each Conference in their annual reports to indicate the amount their respective churches have paid out for insurance during the year and the amounts that have been received by congregations whose churches have been burned. Organizations already set up in the Conferences could administer this new organization without much additional cost.

Everyday Living

ABOUT NOVELS

★

JOSEPH FORT NEWTON

Mary Ellen Chase, herself a novelist of distinction, told us recently how to judge a novel. What did the writer intend to do? How well did he do it? Was it worth doing?

Surely that is simple and fair enough. To judge a writer by what he did not intend to do, or try to do, misses the mark. Our business is to find the idea back of his story.

"The play's the thing," said Hamlet; not the play in itself, but its purpose—to prove the guilt of the king. Just so a novel must be a good story, but the story itself is not all.

In other words, a novel is not a photograph but a painting. It is not simply reporting life—that is journalism; it is trying to interpret life—to help us understand it.

Not all of life—no one mind sees the whole of life; but one aspect or phase of life which is most real to the novelist—"her truth," as Middleton Murry said of Katherine Mansfield.

The novelist need not tell us "his truth" in a sermon; he ought not to. His art is to show us how his truth works out in the lives of men and women; but he must have a truth to tell.

It may be the pity and tragedy of frustration, as in "Mice and Men," or a hideous social injustice as in "The Grapes of Wrath," or the loveliness of nature as in "The Yearling."

No matter; he sees one truth vividly, and he must make us see it. Here is the test of his art, whether it is skilful or clumsy. If he tells the truth, his story is moral, even if it deals with sin.

Whether his story was worth telling and will live depends on the faith that is in him. Galsworthy was a noble artist, but his work will not live, for lack of any great, creative faith.

My own definition of the novel is that it is the part of literature that is decorated by the beauty of woman. She is not the whole story, but she is the center and charm of it. Do you agree?

ANNUAL CONFERENCE—BASIC BODY

A. E. Draper

"The Methodists are one people in all the world"—so Rev. John Wesley, in his last letter to the Methodist societies in America, A.D. 1791. Reunion within American Methodism, A.D. 1939, was effected through a Uniting Conference, a representative body, within and through which all concerned participated. In setting forth the Plan of Union, it was declared that "the Annual Conference is the basic body in the church." Reader, please take note of current appreciation of the Conference idea.

The first Methodist Conference, ever, was called by Rev. John Wesley to meet in London, June, 1744. Ten persons —John and Charles Wesley, four other ordained ministers of the Church of England, and four lay preachers—came together. Under the leadership of Mr. Wesley, these men, deeply in earnest as touching the Christian faith and life, spent five prayerful days searching answer to these questions: "What to teach?," "What to do?," or "How to regulate the doctrine, discipline, and practise" within the societies of the people called Methodists? The Conference had no legal standing. It was without authority to legislate, or to administer, for any. Rev. John Wesley, collegian, ordained clergyman, a good minister of Jesus Christ, evangelist at large, had called into conference these fellow workers that together they might consider, under God, their message and their mission.

Concerning the Conference idea, his experience and further use of the plan, in 1785,—forty-one years later,—John Wesley wrote, as follows: "In June, 1744, I desired my brother and a few other clergymen to meet me in London, to consider how we should proceed to save our own souls and those that heard us. After some time, I invited the lay preachers that were in the house to meet with us. We conferred together for several days and were much comforted and strengthened." Here is the beginning, the background, and the purpose in what has now come to be regarded, among Methodist people, as "the basic body in the church"—the Annual Conference.

One may turn to college days—John and Charles Wesley at Oxford—and to "The Holy Club," and, facing about toward this present, may glimpse the expansive growth of world-wide Methodism.

Throughout a long lifetime, spent in ministering the gospel, John Wesley was challenged by a sense of mission and by the work that grew up about him. How to fulfil that mission, and to meet effectively those responsible cares, became, for Mr. Wesley, paramount concern. A man "under authority," he must take thought for his own soul and for the souls that might attend upon his ministry.

> True 'tis a strait and thorny road,
> And mortal spirits tire and faint;
> But they forget the mighty God
> That feeds the strength of every saint. (Watts.)

Mr. Wesley testifies that through the Conference he and his fellow workers "were much comforted and strengthened." The Conference idea functions.

The Conference session—this little company, ten men, met in the Foundry. Who opened and aired the place? Who prepared the agenda? A Conference involves chores.

The Methodist Church, A.D. 1940, may well give thought to "the basic body of the church." Is the function less esteemed and the chore appreciated? Will the church be content to train, to test, to ordain ministers, and to give less of care to the esprit de corps? Shall schools and hospitals be better financed and manned, and the impact of Christian faith and life be less regarded?

An Annual Conference was in session. Four or five young men were tabulating reports from the churches. A door was opened. A venerable member of the Conference appeared. In his hands were blanks for reports, and checks and currency. The pastor of one of the larger churches had heard a "call" and had hurried away, leaving the church and the work of the year unreported. The godly man in charge of statistics took over the accounts. "The presiding elder" retired. The statistician said to his assistants, "I suppose such incompetence and neglect looks strange to you young men. I think we should remind ourselves that we attend to these duties for simple love and loyal devotion to our Lord, as truly as in the preparation and delivery of our sermons." Blessed man, George N. Dorr! His own life and ministry were in evidence.

Let us turn to the Discipline, 1939. Find paragraphs numbered 532 to 538. In particular, think upon ¶537, and item 31 within ¶538. Ask yourself, Do these call for days of prayer and of earnest discussion, and for self-devotion? That first Methodist Conference took resolution after this manner: "It is desired that everything be considered as in the immediate presence of God, that we may meet with a single eye, and as little childrn who have everything to learn; that every point may be examined from the foundation; that every person may speak freely what is in his heart, and that every question proposed may be fully debated and 'bolted to the brain.'" Can an Annual Conference in this generation bring to the service of the church of God such devotion and such care? Should we? Do we have need to do so?

> This, too, the task, the blessed, the useful task,
> To teach the words of life, to warm the soul
> With love to God and man; to cheer the sad,
> To fix the doubting, warm the languid heart.
> (President Timothy Dwight.)

> But tasks in hours of insight willed
> Can be through hours of gloom fulfilled.
> (Matthew Arnold.)

> To praise the cross, while yet untried,
> Comes, oft, of self-conceit and pride;
> But when it presses, to embrace
> And love it, only comes of grace.
> (Gerhard Tersteegen.)

The world, A.D. 1940, challenges The Methodist Church and her ministers and ministries. The Annual Conference should be set to find answer.

METHODISM'S SOCIAL CREED

We should like to see members of the General Conference thoroughly familiarize themselves with the Social Creed of our church. Beginning with ¶1695 in the new Discipline and continuing for four pages is as superb a statement of the church's position on social and economic questions as one can find anywhere. We should like to see measures taken at Atlantic City that will give large promise of effectually teaching this creed with all that it implies to our Methodist constituency. When at least one great denomination gives itself unreservedly for such measures, much of the criticism one hears of the church will be dissipated. Merely to call for an annual reading of the creed to congregations is not enough.—*The Virginia Methodist Advocate.*

ZIONS HERALD

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A Book for Today

There have been two generally held attitudes in recent years with respect to the Book of Revelation in the New Testament. One has been to the effect that it forms an inscrutable mystery and is therefore to be disregarded. The second view has maintained that its details are to be identified with specific personalities and dates in the modern era. Both theories have been unfortunate. The first has led to an unnecessary poverty of the spirit, whereas the second has brought discredit upon faith by its manifest contradiction of the facts of experience.

Dr. Ernest F. Scott has made us all his debtors by affording us an interpretation of Revelation which avoids both these perils. His volume bears the simple title "The Book of Revelation."* It has already been made a Religious Book Club Selection. Professor Scott is fully aware of the complicated problems of symbolism, imagery, and literary sources of the Apocalypse. He has studied carefully the various streams of influence which flowed into the mind of John the Seer. But he believes that, quite aside from its historical and comparative issues, this book has a meaning and a message for Christian people, especially in days like the present.

The various chapters of his study, therefore, have two main purposes: first, to explain Revelation as clearly as possible without too much attention to details; secondly, to define its religious message. In the light of sound scholarship the author discusses the origin and intention of the Apocalypse; outlines its main divisions; evaluates its doctrinal content; and sets forth its permanent message as a word for a crisis, an interpretation of history, the necessity of judgment, the fact of two worlds, and a summons to faith in God. A final and most worth-while chapter deals with "Revelation as Literature."

Undoubtedly we have here the finest discussion for general reading of the Book of Revelation since Professor Frank C. Porter wrote his accepted classic, "Messages of the Apocalyptical Writers." The particular merit of Dr. Scott's volume lies in its concise and limpid style, and in the clarity of his thought.

*THE BOOK OF REVELATION. By E. F. Scott, D.D. Charles Scribner's Sons: New York. Price, $2.

50-50—50-50

For many years the slogan "As much for others as for ourselves" has been dinned into the ears of "the people called Methodists." Apparently it is intended to be the worthy standard by which our practise should be governed. But this generous Christian ideal is just now in grave danger of being obscured at the expense of the work of Methodism in the far-flung fields of foreign service.

We are in receipt of a resolution recently passed by the Committee on Cooperation of the Association of Schools and Colleges. It reads:

> Due to the lack of clarity in the legislation governing the distribution of benevolence funds between general boards and Annual Conference boards, and because of the success of the plan used by the former Methodist Episcopal Church, South,
>
> We, the members of the Association of Schools and Colleges of The Methodist Church, assembled in Philadelphia, January 9, 1940, respectfully request the next General Conference to insert in the Discipline of The Methodist Church this recommendation:
>
> "Note: The General Conference recommends the fifty-fifty ratio between general and Conference askings as reasonable and equitable, and expresses the hope that any Annual Conference which is not now able to accept this ratio will as rapidly as possible adjust its financial program so as to come to this basis."
>
> (Perhaps this note should follow ¶842, page 254, of the 1939 Discipline.)

Turning now to the Discipline of 1939, page 320, ¶1052, we read:

> Askings shall be received from the fields and budgets prepared by the Division of Foreign Missions and the Division of Home Missions and Church Extension in such manner as the board may prescribe, consistent with its constitution and its charter; and this combined budget shall be presented to the budget-making agency of the General Conference on the basis of an equal division between home and foreign missions, *provided* that in case the budget-making agency shall consider the needs of one division as imperative it may allow a ten-per-cent. increase for that disvision for a year.

Here is another 50-50 arrangement regarding the distribution of funds. It does not take a Philadelphia lawyer to discern where foreign missions will inevitably come out in the face of two 50-50 divisions of funds.

First of all, it is proposed that benevolent contributions be split two ways. One half is to stay at home within the bounds of the Annual Conference itself. Only 50 per cent. is to reach the benevolent boards, and this 50 per cent., after part of it is divided among minor boards, is to be again split 50-50 between

home and foreign missions. Unless our calculations are all awry, the amount of benevolent money available under this double 50-50 division for proclaiming the message of Christ to the nations beyond the seas in the midst of a world beset with war and confusion will be considerably less than one fourth of the offerings of millions of earnest Methodists who have been asked to give "as much for others as for ourselves."

At whose suggestion was the 50-50 provision inserted in ¶1052? Can it be that the foreign missionary leaders of the church acquiesced in any such division of funds, especially in view of the fact that vast sums of benevolent money are already allotted to home projects by the Annual Conferences in this country in addition to funds spent by general home missionary agencies in practically the same territory, and also in view of that other fact that foreign missionary agencies are responsible for financing not only evangelism but hospitals, universities and colleges, homes, hostels, rural work, religious education, and practically all other activities which in the United States are described as "home work." It should be remembered, too, that expenses for missionary travel over vast distances and language training must be subtracted from the foreign missionary budget before the money can be put to work directly on the field.

The Russell Case

Declaring that the appointment of Bertrand Russell about a month ago to teach philosophy at City College, New York, for a two-year term beginning February, 1941, was "in effect establishing a Chair of Indecency," Justice John E. McGeehan of the New York State Supreme Court handed down a decision on Saturday of last week voiding the appointment.

Dr. Russell's appointment was scathingly attacked by Bishop William T. Manning of the Protestant Episcopal Church, and a Brooklyn housewife, Mrs. Jean Kay, mother of two children, brought action which finally led to Saturday's verdict. Mrs. Kay charged that the appointment was illegal on three grounds: that Russell was not a citizen; that it did not comply with the statute for selecting public employees on the basis of merit and fitness, and that it was against public policy because of Russell's teachings "and his immoral character."

Judge McGeehan held that Mrs. Kay's first two contentions were sufficient to uphold her plea for revocation, but he rested his decision principally upon the third, the allegation of immorality. The main issue in the case—which bids fair to become a celebrated one, for it is quite likely that an appeal will be taken from the decision of Judge McGeehan and that the whole matter will be very widely discussed—is that of academic freedom. On this important point the judge said, among other things:

> This appointment affects the public health, safety, and morals of the community and it is the duty of the court to act. Academic freedom does not mean academic license. It is the freedom to do good and not to teach evil. Academic freedom cannot authorize a teacher to teach that murder or treason is good. Nor can it permit a teacher to teach directly or indirectly that sexual intercourse between students, where the female is under the age of eighteen years, is proper. . . . Academic freedom cannot teach that abduction is lawful nor that adultery is attractive and good for the community.

We are of the opinion that, technically and from a strictly legal point of view, the decision against Dr. Russell was sound. He is not, we understand, a citizen of the United States; we are also informed that the appointment was not made on the civil service basis; and we believe that his teachings on free love and adultery do jeopardize "public health, safety, and morals." But, legal questions aside, what of academic freedom? Certainly we ought not to obstruct free discussion or an honest facing of all sides of a question, even of a question that may appear to us to be exceedingly dangerous. There are limits, however, to freedom. If a teacher is simply a propagandist or is not thoroughly honest he should in the interest of high educational standards be denied a place on a faculty. There is also the question of the effect upon immature minds of such a statement, for example, as "The peculiar importance attached at the present time to adultery is quite irrational." Nevertheless we need to be on our guard against the menace of fascism in education. "Eternal vigilance is the price of liberty."

Where Is the "Ark Royal"?

With wearying insistence, German broadcasters working under Goebbels's propaganda department kept asking, last October, "Where is the 'Ark Royal'?," the implication being that the Germans had sunk that British naval vessel and were concealing the fact. Last week, at an undisclosed port, an American naval attaché was invited to board the "Ark Royal" and to see for himself that it was still intact. For five months the vessel had been at sea surveying some 5,000,000 square miles of the Atlantic Ocean with scouting planes. It now appears that the German question, "Where is the 'Ark Royal'?" was simply a ruse to discover if possible her location, and to discredit Britain as dishonest in not reporting her destruction.

Last week the German radio stations participated in another trick. Their broadcasters made public an alleged "find" in the archives of the Polish Foreign Office at Warsaw, claiming that numerous documents which, says the German Foreign Office, show that the Roosevelt Administration and its diplomats played a big part "in bringing about the present war" are now in the hands of the Nazis. These documents, brought together in a "White Book," covered the period that ended about a year ago, when the Allies gave their pledge to defend Poland if she were attacked. In the alleged words of various Polish envoys, certain pre-war opinions and policies were attributed to leading Americans—William C. Bullitt, ambassador to France, Joseph P. Kennedy, ambassador to Great Britain, and President Franklin D. Roosevelt. Secretary of State Cordell Hull says he does not give the "slightest credence" to the German "revelations."

When will the dull Nazis wake up to the fact that their whole propaganda program and technique of lies and distortion has been worn threadbare?

BISHOPS AND EPISCOPAL SUPERVISION

One of the most radical changes in the reorganization of American Methodism has to do with the episcopacy. Since 1784, general superintendents have been elected by a General Conference of the whole church, but now, under the jurisdictional system, the bishops are to be elected by the six different sections of the denomination. Moreover, a bishop elected by a Jurisdiction will, practically speaking, be confined in his work to that Jurisdiction during his entire career. Under certain circumstances, it is true, he may be transferred, for residential and presidential supervision, from one Jurisdiction to another, but the chances are strongly against such a transfer. The range of residences or areas to which a bishop may be assigned under the new law is likewise decidedly restricted. Not more than seven residences, for instance, are provided at this time in any one Jurisdiction. Under the new arrangement, it should also be observed, a bishop will be more closely tied to the actual work of administration in the field to which he has been assigned, added emphasis being thus given to the area idea, which contemplated less "ranging around" on the part of a bishop and more first-hand administration of work in the particular section of the church to which he was sent.

As we approach the coming sessions of the General and Jurisdictional Conferences, it may be inquired how many new bishops are likely to be elected. In the Plan of Union the General Conference was given authority "to fix a uniform basis upon which bishops shall be elected by Jurisdictional Conferences." The Uniting Conference, for purposes of assignment, fixed the ratio on the basis of four bishops for 500,000 church members or less, and one bishop for each additional 500,000 church members or two thirds thereof.

Four bishops elected by General Conferences of the former Methodist Episcopal Church will reach the age of retirement this year under the provision of the Discipline, ¶404. 1, which reads:

> A bishop whose seventieth birthday precedes the first day of the regular session of his Jurisdictional Conference shall be released at the close of that Conference from the obligation to travel through the connection at large, and from residential supervision.

These four bishops are: Edwin H. Hughes, born December 7, 1866; John L. Nuelsen, born January 19, 1867; Charles L. Mead, born July 20, 1868; and Edgar Blake, born December 8, 1869. Bishop U. V. W. Darlington of the former Methodist Episcopal Church, South, was scheduled to retire at the 1942 General Conference of that church, but since he was born August 3, 1870, his seventieth birthday does not occur until ten weeks after the "first day of the regular session of his Jurisdictional Conference," and he is therefore eligible to continue as an active bishop until 1944.

At present there are thirty-seven bishops in active service either at home or abroad. Of these, the Northeastern Jurisdiction has 8; the Southeastern, 8; the Central, 3; the North Central, 10; the South Central, 6; and the Western, 2. Six of these episcopal leaders, including two missionary bishops, are in foreign service—one from the Northeastern Jurisdiction, one from the Southeastern, and four from the North Central.

There are eight bishops belonging to the Northeastern Jurisdiction. They are: G. Bromley Oxnam, Boston; Francis J. McConnell, New York; Ernest G. Richardson, Philadelphia; Adna W. Leonard, Pittsburgh; Edwin H. Hughes, Washington; Charles W. Flint, Syracuse; Brenton T. Badley, Delhi, India; and James H. Straughn, who is at present serving in the Portland, Ore., Area, following the death of Bishop Wallace E. Brown. This Jurisdiction, then, faces its first Jurisdictional Conference with eight bishops, one of whom is to retire and one of whom is on foreign service. Six assignments must therefore be made in June for episcopal administration within the Jurisdiction.

There are at present seven bishops elected by Central Conferences. Five of these come under the limitations of term episcopacy. The General Conference, however, may modify the provision that allows a Central Conference to elect a bishop for a stated term. Doubtless there will be one or more elections in Central Conferences following the General Conference. From all indications, the General Conference will also favor the continuance of the missionary episcopacy, leaving the status and fields of the two missionary bishops unchanged.

What should be the general policy of The Methodist Church at this time respecting episcopal elections? In view of the enormous expense involved in bringing the three churches together, and the already heavy overhead for episcopal supervision,—the 1939 report of the Episcopal Fund of the former Methodist Episcopal Church shows a grand total of $334,705.90 paid out from January 1 to December 31, 1939,—it would appear to be the part of wisdom to keep new elections down to the very minimum. Generally speaking, the bishops now active seem to be in good health and fully capable of carrying the burdens of their office through the ensuing four years. So far as we know, moreover, none of them contemplate voluntary retirement or resignation from the episcopacy. With an abundance of district superintendents to assist the bishops now on the effective list, there is little need of any multiplication of episcopal leaders beyond the most pressing requirements.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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William G. Chanter

Those who find this page interesting are invited to share in making it effective. If they have any questions which they would like to have considered, any passages of the Bible which they would like to have discussed, they are asked to write to Dr. Chanter in care of the editor of the Herald. So far as possible, their letters will be made the basis of the weekly discussions.

And Moses . . . went down from the mount with the two tables . . . and the tables were the work of God . . .

Surely the day on which Moses went down from the mount with the tables of the law in his hand was the great day of his life. The great lawgiver had reached the climax of his achievement as the divinely appointed leader of Israel. For all future ages were to be affected by the great revelation which had now been given to him.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

But if we read the tragic story of Exodus 32, it would seem that this hour was the time at which Moses' work collapsed in ruin. It was the moment of a shatterring disillusionment. From the mount on which he had communed with the true God, he came down to the camp of his people to find them groveling before the obscene symbol of a materialistic and sensual travesty of religion. In a flame of anger, he threw the divinely written tablets in shattered fragments on the ground.

It is a dramatic example of the way in which opportunity may outrun the capacity for taking advantage of it. Israel was unable to rise to the challenge of high religion, and Moses might well for the moment think that it was all over.

This is being written on Easter day. Today we have faced once again the grand festival of a religion in which everything is staked on the worth of the purely spiritual, so that the culmination of the Christian Year is the day that bears witness to the triumph over death and the grave of Him whose trust in the unaided power of love was then forever vindicated. Well, how nearly do His followers rise to the magnificence of that high affirmation? Let us begin with ourselves—and the best of us knows that still the world is too much with him, that the visible and the tangible and the noisy has altogether too much power to shake his courage and trouble his faith and bend his will. Let us go on to the church, the church which is the body of Christ. We need not deny the truth that, with all her faults, the church of Christ is still the noblest of all our institutions, noble because there is about her something more than the merely human. But we cannot, if we are honest, deny either that even in the church there is still too much of the unclean leaven of lust after the material, that on this high feast of Easter the love of crowds is not altogether the love of souls, that pomp and circumstance has too large a place in the thought of church people. If we go on to the nation and the world, how easy it is to think that Easter day has dawned too soon.

Whoso is on the Lord's side, let him come unto me. . . . Put ye every man his sword upon his thigh, . . . and slay . . .

It is easy, too, to share the hot anger of Moses, who, in the name of Israel's rightful Lord, took the sword and struck terror into the apostate host. Yet we know better than he did that the way of the true God is not the way of the sword or the way of anger. The fact that he could take this terrible step shows how far he had to go before he could be the true maker of Israel. Patience he lacked, and in that lack there was also a failure in faith. Our Easter day tells us of a faith that had no limitations, a faith in the power of love to win where force is powerless. But dare we share that faith?

And the Lord said unto Moses, Hew thee two tables of stone like the first: and I will write upon the tables the words that were on the first tables, which thou brakest.

This is the first verse of Exodus 34. It tells us that God had more patience than his servant, that the final result of the anger of Moses was that the divine work had to be done all over again. Which is probably true of most of the great angers of the servants of God!

The work of Moses had not collapsed. All that the folly and the sensuality of the people of Israel could do was to delay the moment of the triumph of the will of God. Moses had wanted, as we all want, immediate results, a quick triumph. He had to learn that only slowly can the kingdom of God come among men.

Do we find little progress in our own lives? Still let us not despair. He that began a good work in us will not be forever baffled. Let us hew again the tables on which the divine finger may write. Do we see little sign of power and vitality in the church? Still, it is God's church, and we must see by faith the day when her Lord will present her to His Father without spot or blemish. Is the world all rent by lust and fear and hate? It is God's world, and we are His men to claim it for Him. He loved it enough to give His Son, and dare we abandon what God so greatly loved?

Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

Moses' day of triumph was the day of disillusionment and trial. He survived it with all his limitations because at heart he loved his people more than he loved himself. The God to whom he looked was only dimly seen and partly understood. But his faith was deep if it was narrow, and his love was real.

The power of a mighty selflessness, the power to lose ourselves in the service of a great cause even when that cause seems lost, the willingness to fall with its fall rather than to save ourselves at the expense of abandoning it—this was the spirit of Moses. Ages later, that spirit appeared in the majestic perfection of Jesus—and it is as we share that spirit that we may hope to overcome the world.

Required: A Separate Board of Religious Education

WEAKNESSES IN UNIFIED EDUCATIONAL ADMINISTRATION

OBSERVER

This article is prompted by interest in the future progress of the total program of Christian education in The Methodist Church. The writer has had opportunity over a long period of time to observe somewhat intimately the ongoing religious education program of the Methodist Episcopal Church. Out of this experience has grown a conviction that both local church religious education and institutional education will be better served by separate boards. Whether the experience of the Methodist Episcopal Church, South, and the Methodist Protestant Church argues for one or for two boards should of course receive due consideration. As to that, this writer is not prepared to speak.

The action of the Committee on Location of Boards, recommending that the Board of Education be located as a single unit in Nashville, whereas the Uniting Conference located the Division of Educational Institutions in one city, and the Division of the Local Church and the Editorial Division in another, will unquestionably result in the opening by the General Conference of the whole question of the board's organization and location. Since this appears inevitable, discussion, in advance, of the issues involved becomes highly desirable.

The action of the committee seems entirely logical. A board organized as now provided in the Discipline, with separate divisions, separately located, each division with an executive secretary, but without a general secretary or other general administrative officer, is not in any true sense a single unified board. It is a group of separately organized divisions nominally tied together by a single executive committee. With staffs located in widely separated cities, with staff conferences practically impossible, and without a common administrative head, the divisions inevitably would function separately. As the intent of the legislation passed by the Uniting Conference is plainly *one Board of Education,* the action of the committee in locating the divisions in one city seems thoroughly justified. However, bringing the divisions together in one location, while it would contribute toward unity, in itself would be insufficient to accomplish the fact of unity. This is apparent from a study of the plan of organization as it now appears in the Discipline, and is reenforced by the fact that a large proportion of both groups *do not want* a single board.

A significant incident bearing directly upon this matter occurred during the final meeting of the Board of Education of the Methodist Episcopal Church in Chicago on February 1, 1940. The president of the board called attention to the following action passed, with only two dissenting votes, by the Joint Committee on Christian Education meeting at Philadelphia on January 12: "That it would be to the advantage of the cause of education if the board could be located in one center." Immediately protest was voiced by several members. A college president was granted the floor, and speaking with considerable vigor, said substantially this: That question must not be opened. A majority of the members of this board who were in the Uniting Conference wanted two boards, not one. We finally compromised with the understanding that there would be two divisions and that these would be located in two separate places. We insist that this compromise agreement be lived up to to the letter. Whereupon, after insistence that further consideration would result in prolonged, heated discussion, non-concurrence in the Philadelphia action was voted, 22 for, 1 against, 6 not voting.

This incident is referred to merely to indicate the strong sentiment still existing among members of the former Board of Education in favor of two boards, a Board of Educational Institutions and a Board of Religious Education. This conviction is shared by staff members. I am told that, at a meeting of the staff shortly before the Uniting Conference, after considerable discussion the vote was all but unanimous in favor of two boards.

The writer would respectfully urge the following considerations:

1. In a single board covering as wide and disparate interests as are represented by the divisions, neither local church religious education nor institutional education receives the attention which its importance demands. For one reason, the length of time that board members are willing to give to an annual meeting is limited—three days appears to be the maximum—and this does not permit adequate consideration of the problems of either division. Each division has continuously felt that its problems were slighted. Examples, one doubts not, might be given by any board member. So congested was the recent session and so many were the matters requiring attention of committees that at the session of the Division of the Local Church, it is reliably stated, in which some ten or more staff members made detailed presentation of their activities for the past year, only four board members were in attendance.

2. The earnest attempt over a period of sixteen years to create a unified Board of Education has not been a conspicuous success. One doubts whether it can be made to be such.

The church has had few leaders more capable than Frederick Carl Eiselen, with whom conviction of the essential unity of the educational process was so strong that unified educational administration with him became almost a passion. As theory, his argument was without a flaw. But from the standpoint of board administration the theory apparently could not be made to function effectively. The problems and concerns of the local church division and the institutional division coming before the annual session are widely different and their consideration cannot be fused into a unitary procedure.

The problems of the institutional division presented at the annual meeting largely concern property interests, investment and other handling of funds, income and endowments. Rightly or wrongly, in the nature of the case these have right of way.

Dr. Eiselen, in his annual report for 1935, stated: "Surely questions touching essential functions and tasks, sound principles and objectives, sane methods and procedures, comprehensive policy and program, merit serious study and prolonged consideration . . . there seems altogether too little time for the discussion of those funda-

mental questions of objective and general policy and program which should be determined . . . by the entire board." But have these basic matters affecting governing principles and methods of Christian education in the local church at any time received "prolonged consideration"? Let the printed record, "Proceedings of the Board of Education," for the successive years supply the answer.

3. One of the chiefly influential arguments, if not the one principal argument for the merging in 1924 of four boards of the Methodist Episcopal Church having to do with the educational interests of the church (Board of Education, Board of Education for Negroes, Board of Sunday Schools, and Board of Epworth League) was that of economy of administration. The record of administrative expenditures during the intervening years has effectively proved the fallacy of the economic argument. No one is asking for four boards. On the basis of experience there is no ground for claim that the creation of separate boards of Educational Institutions and Religious Education in the Local Church would involve increased expenditures for administration. Two boards would require no increase in the administrative personnel.

4. Let the institutional representatives state their case for a separate Board of Educational Institutions. At this time the writer limits himself to the case for a separate Board of Religious Education in the Local Church.

The Methodist Church will have 39,600 church schools; 12,000 Epworth Leagues; a considerable number of weekday schools; a much larger number of vacation schools; besides numerous other educational agencies affiliated with the local church. The guidance and development of the educational program represented by this vast number of local agencies is an immense task, demanding far more educational statesmanship, energetic promotion, insight, and skill than the church heretofore has given to it.

The losses in membership and in average attendance sustained by our church schools since 1924 are staggering. The causes are numerous and complicatd—so complicated as almost to defy complete analysis. Contributing influences cannot be easily overcome. The task of effectively combating them demands the best thought and skill and the most earnest and consecrated effort that can be commanded. It requires the kind of intensive attention that only a board organized for this sole purpose can give. Let The Methodist Church have a separate Board of Religious Education!

Questions on New Church

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James Edgar Skillington

What do you think of the recommendations of the Committee on Location of Boards? Will that report be sustained by the General Conference?

Having a very limited knowledge of the reasons presented to and considered by the committee, and a limited knowledge also of what sentiment there may be throughout the length and breadth of the church favoring or opposing this proposed scheme of locations, or certain parts of it, I am inclined to think that it is about as satisfactory and wise a solution as can now be made. I think also that it is very likely that the General Conference will adopt it. For the solution of such a problem as this the Conference is almost compelled to rely upon the study and reasoned judgment of a well-chosen and trusted committee. This was a committee representing the whole church, and it not only gave a hearing to all who had anything to say on the subject but sought expressions from all who the committee had reason to believe could throw light on the problem.

I have heard it said that a pronounced tendency throughout the church has developed since the Uniting Conference in favor of taking away some of the powers of the Jurisdictional Conference and returning them to the General Conference. Is this a sound movement?

Whether sound or not, such a movement now would be distinctly untimely. Its end could be achieved solely by constitutional change, and it manifestly would be both foolish and futile to talk about changing our constitution now, having just adopted it and never having applied it at this point at all.

If it be judged that danger lies in the direction indicated by this reported movement, exceeding care should be taken that the General Conference does nothing that will overencourage the Jurisdictional Conferences to exercise the powers they have, in this first full quadrennium of our new church's life, in such a way as to invite criticism and perhaps something approaching disaster. For example, several general boards of the church contemplate providing in their budgets for the employment and financial support of Jurisdictional Conference secretaries. The General Conference may wish to determine whether or not general benevolence moneys shall be available for such use.

What is the rule concerning memorials to the General Conference? Can an individual send one?

There is no rule that I know of except the unwritten law that any member of any organization has a right to petition the government thereof. In the rules proposed for our General Conference this right is implicitly recognized in the following regulation: "No memorial or petition shall be assigned by the Committee of Reference to any General Conference committee unless it comes from some organization, minister, or member of The Methodist Church and also contains information essential to the verification of the alleged facts concerning its origin."

No memorial calling for the admission of women to Annual Conference membership seems thus far to have been sent to the secretary of the General Conference. Does this mean that the women have given up that objective?

I shall not venture to say what this means, but there is still time for the presentation of such a memorial. I am of the opinion that a memorial dealing with a subject which, like this, has been so much in the thought of the church, is but little advantaged, if any indeed, by having been presented to several Annual Conferences and approved by some. Such a course is likely to arouse opposition that may go far toward offsetting the support it develops, and may even overbalance it. Except that the vote was close in the Uniting Conference and that sustained agitation is generally recognized as good strategy in relation to such a movement as this, it would seem to me that the supporters of this measure could find little encouragement to renew their battle at this General Conference. The women have not given up, and will not, I am quite certain.

PERSONS

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Rev. and Mrs. Robert S. Spencer and their daughter Marjorie are arriving in New York, April 28, from Japan. Dr. Spencer will go directly to the General Conference in Atlantic City. Miss Dorothy Spencer, another daughter, is remaining at the Canadian Academy in Kobe, and will return to the United States later in the year. Members of the family may be addressed in care of the Board of Foreign Missions, 150 Fifth Avenue, New York City.

Chancellor Joseph Beech, Methodist missionary head and founder of West China Union University, Chengtu, has been awarded the Diploma of the First Class, and the Fourth Class Medallion of the Flowery Jade, by the National Government of China, at the request of the Ministry of Education and the National Yuan. This Medallion, for unusual services in the field of education to all China, has been conferred only once before on an American—Professor John Dewey of Columbia University. Through a period of thirty-five years, Dr. Beech has been instrumental in building West China Union University from a small college to the greatest educational center of the "new China" beyond the control of the Japanese invaders. At present the university is "host" to a large number of other colleges and higher educational institutions that have moved to Chengtu from "occupied" cities and towns farther east. Dr. Beech is leaving Hongkong on April 5, and is due to arrive in San Francisco on the S. S. "President Cleveland" about April 25. He will spend a year on furlough in America before returning to West China.

Miss Effie A. Baker, deaconess, is greatly bereaved by the death of her only sister, Mrs. Cora A. Wolff, whom she had cared for during an illness of a year and a half. For the present, Miss Baker will continue to live at 74½ Bloomingdale Avenue, Saranac Lake, N. Y.

Bishop Ralph A. Ward and his daughter Gladys, together with two other episcopal leaders, Bishops Arthur J. Moore and John Gowdy, two missionaries, Rev. C. B. Rape and Rev. E. Pearce Hayes, and one national preacher, Rev. Handel Lee, arrived in San Francisco March 16 on the S. S. "President Pierce." Mrs. Ward, who has been in America for the last year, will be joined by her husband and daughter in New York about April 10.

Mrs. George W. Arnold, widow of Rev. George W. Arnold, former member of the Atlanta Conference and secretary of the Stewart Missionary Foundation, died on March 13 at her home in Atlanta, Ga. The funeral service was held at Central Methodist Church, where she had been a faithful member for more than half a century. She leaves a son, James C. Arnold, residence secretary of the Harlem Branch of the New York Young Men's Christian Association; two daughters, Miss Emma C. Arnold and Mrs. A. Murray Carter; and three grandchildren.

Rev. and Mrs. Fred Winslow Adams of Cambridge and Mrs. Vernon B. Swett of Newton are sharing grandparent honors following the birth of a son, Richard Eager Adams, to Mr. and Mrs. Winslow H. Adams of Auburndale.

Rev. W. T. Bennett of the Methodist Church in Cornish, Maine, has recently received word of the death of his mother, Mrs. Jane Bennett of Neath, South Wales, at the age of eighty-five years. She had been a Methodist all her life.

Welthy Honsinger Fisher, who recently returned from a year in the Orient, will conduct a series of interpretive lecture-forums on dominant personalities and trends of contemporary India at her home, Pilgrimthorpe, Hingham, on Friday mornings and Sunday evenings for six weeks beginning April 19. A card addressed to Mrs. Fisher's secretary, 35 Hull Street, Hingham, will bring full information.

The death of Dr. James S. Stevens, dean emeritus of the College of Arts and Sciences, University of Maine, occurred on Easter day in Winter Park, Fla. He was the author of several books on physics and on religion, including "A Chapel Service Book" in which he collaborated with Karl P. Harrington and A. W. Harris. He also wrote for the periodical press, including ZIONS HERALD. A wife and two sons survive.

Rev. and Mrs. Wallace E. Hayes of Rutland are recovering from serious injuries received in an automobile accident on the road between Amherst and Northampton while they were on their way to Williston Academy, Easthampton, to bring their son home for the Easter week-end. Both were taken to the Cooley-Dickinson Hospital, Northampton, where Mr. Hayes was found to have suffered a fractured rib and wrist and Mrs. Hayes a fractured ankle. Both were badly cut and bruised, and Mrs. Hayes was unconscious for several hours.

Rev. W. Talbot-Hindley, Anglican clergyman, educator, and leader in youth work, who for the last seven years has been engaged in Christian service in the British West Indies and the United States, is to conduct special meetings at the Natick Methodist Church April 3-14.

Harold A. Ehrensperger, director of the Division of Plays and Pageants of the Methodist Board of Education in Chicago and editor of *The Christian Student,* is the scheduled speaker for Religious Observance Week at Emory University, Atlanta, Ga., April 2-5. His announced subject is "Imagination in Religion."

Rev. R. R. Dieterich, son-in-law of Rev. Charles W. Jeffras, superintendent of Springfield District, and Mrs. Jeffras, was recently appointed pastor at Millersburg, Ohio, the boyhood church of the late Bishop William F. McDowell.

Mrs. William Lincoln Palmer of Boston has returned to the Palmer Memorial Hospital for another operation on her eyes.

Rev. Arthur Wright of West Quincy, writing under date of March 23, says: "Yesterday Mrs. Wright was taken to Bradford (N. H.) She is improving, but will be confined to the bed for three or four weeks more. The concussion was severe, and the crucial ligament in the knee was badly torn so that it has to be in a splint. The car which I was driving when we skidded on ice which we came upon without any warning, is a wreck. We are thankful to be alive. My injuries are superficial."

The recent announcement that Henry Ford, 2d, was engaged to a Roman Catholic and was studying Roman Catholic doctrines has brought from Rev. Christian F. Reisner, pastor of Broadway Temple, New York City, the following: "Monsignor Sheen, who prepared the late Heywood Broun to join the Roman Catholic Church, is doing the same for Henry Ford, 2d, the grandson of the auto king, who is compelled to join the Roman Catholic Church before his Roman Catholic

fiancée, Anne McDonnell, will marry him. Henry Ford, Sr., attended a Methodist circuit Sunday school held in a schoolhouse in Detroit. His seatmate in school and Sunday school said to me, 'My father taught the Sunday school class, and Henry often testified concerning his indebtedness to the training received there.' Edsel Ford's wife, the mother of Henry, 2d, was a Methodist at the time of her marriage, being connected with Central Church in Detroit, in which church the wedding took place. Her cousin, Richard Webber, who is a trustee of Central Church, is president of the great Hudson Department Store in Detroit, second only to New York Macy's, in the United States, and a large owner in the Hudson Automobile Company. Henry Ford, 2d, will graduate from Yale in June and will marry shortly afterward. He is already a director in the Ford Company."

Charles A. Britton, general manager of the *Wesleyan Christian Advocate,* Macon, Ga., has been appointed editor of the *Daily Christian Advocate* to be published at the Southeastern Jurisdictional Conference, which convenes at Asheville, N. C., May 22.

Dr. John Timothy Stone is retiring from the presidency of Presbyterian Theological Seminary, Chicago, Ill., at the end of the present academic year. His successor will be Dr. J. Harry Cotton, now pastor of Broad Street Presbyterian Church, Columbus, Ohio.

EVENTS

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A united church attendance campaign among Protestants of Greater Boston has been launched under the direction of the Boston Area Council of Churches in an effort to stem the recession in churchgoing that has always marked the post-Easter season. The campaign will continue six weeks, to Pentecost, and is expected to reach into forty cities and towns. Two points are to be emphasized: "There is no substitute for church attendance" and "You can go to church in America."

A sermon entitled "The Story of Beautiful and Wonderful Rockport," delivered recently in the Rockport Methodist Church by the pastor, Rev. Thomas T. Johnston, was printed in full in the *Gloucester Daily Times.*

With Our Writers

Joseph Coleman Richards, Cincinnati, Ohio; pastor of the Pleasant Ridge Methodist Church.

Herbert Welch, New York City; one of the bishops of The Methodist Church, now retired; resident in China 1932-36.

Lee Ralph Phipps, Ripley, N. Y.; pastor of State Line Methodist Church.

A. E. Draper, Newfields, N. H.; member of New Hampshire Conference.

The discourse, the first half of which was in verse, commemorated the centennial of Rockport as a township.

Forty-four persons were received into membership in Green Street Methodist Church, Augusta, Maine, on Easter Sunday at the morning service. Of these, twenty-two were from the preparatory membership classes of the church school, and the young people's department. The others were older people and a number of young married couples. The pastor, Rev. Cymbrid Hughes, had a private and personal interview with each one of the forty-four prior to receiving them into membership. Twenty-four persons were baptized on the previous Palm Sunday and during Holy Week. On the Sunday following Easter, the pastor preached a special sermon on the subject "What Is This Church That I Have Joined?"

The sixtieth anniversary of the Woman's Home Missionary Society of the Methodist Episcopal Church will be celebrated in connection with the annual meeting of the Board of Managers to be held in Delaware, Ohio, August 8-11. This will be the final meeting of the board before the merging of the missionary and other women's organizations of the three former branches of Methodism into the Woman's Division of Christian Service of The Methodist Church.

An institute on "War and Peace" will be held in Boston on Friday and Saturday of this week under the auspices of the Greater Boston Peace Council. "The Church and War" will be the theme of the opening session Friday evening in the Old South Meeting House, when the speakers will be Professor Henry J. Cadbury of Harvard Divinity School and Rev. Wynn C. Fairfield of the American Board. At morning and afternoon sessions Saturday in the crypt of St. Paul's Cathedral, three subjects will be considered, as follows: "The United States and the Far East," "Propaganda," and "America's Attitude Toward the Present War." The speakers include Rev. D. Brewer Eddy of the American Board; Peter Chen, Chinese student at Harvard; Rev. Walter E. Cole of Toledo, Ohio; Ralph M. Blagden of the *Boston Transcript,* and Professor J. C. Fagginger Auer of Harvard Divinity School.

For months, yet, there will be need for relief throughout Finland. Methodist pastors will be called upon to help rehabilitate families, rebuild congregations, care for orphans and aged, and in many cases to feed the hungry. Gifts toward this relief are still sought by the Board of Foreign Missions, 150 Fifth Avenue, New York City. Honor vouchers will be issued in receipt.

The staff of *The Daily Christian Advocate* to be issued during the session of the General Conference at Atlantic City will be composed as follows: editor, Dr. Paul M. Hillman, Fairbury, Neb.; assistant editor, Rev. G. Christie Swain, Galesburg, Ill.; managing editor, Lee J. Watkins, Nashville, Tenn.; business manager, Dr. Alfred F. Smith, Nashville, Tenn.; circulation manager, Walter L. Seaman, Nashville, Tenn.

Women Elect Delegates

The women's Provisional Conference Meeting of the New England Southern Conference was held in Union Church, Fall River, on Wednesday afternoon of last week, March 27, Rev. T. Arthur Mosley, superintendent of New Bedford District, presiding. Balloting resulted in the following elections and nominations:

Delegates to Provisional Jurisdictional Meeting: Miss Mae Stenhouse, Newport, R. I.; Mrs. Edward A. O'Malley, Manchester, Conn.; Miss Edna Lawton, Auburn, R. I. Alternates—Mrs. Arnold Waring, Moosup, Conn.; Miss Mabel Waring, Fall River; Mrs. John S. Atwood, Fall River.

Nominated for Jurisdictional Board of Missions and Church Extension: Miss B. Marion Hope, Fall River.

Nominated for National Board of Missions and Church Extension: Mrs. Harold Holehouse, Danielson, Conn.; Mrs. E. N. Griffiths, Pawtucket, R. I.; Mrs. Everett E. Dunham, New Bedford.

The Provisional Conference Meeting for the New England Conference was held in Wesleyan Hall, Boston, on Thursday afternoon of last week, March 28. Elections and nominations were as follows:

Delegates to Provisional Jurisdictional Meeting: Miss Effie A. Merrill, Lynn; Mrs. A. F. Brown, Newton Center; Mrs. E. S. Barker, Cambridge. Alternates: Mrs. L. W. Chapin, Springfield; Mrs. Charles S. Otto, Watertown; Mrs. R. P. Lambert, Springfield.

Nominated for Jurisdictional Board of Missions and Church Extension: Mrs. Howard W. Selby, West Newton.

Nominated for National Board of Missions and Church Extension: Mrs. H. L. Hardy, Framingham; Mrs. Carl S. Ell, Newtonville; Mrs. Howard M. LeSourd, Newton.

What's in the Movies

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LILLIAN WHITE

"Primrose Path"

"Primrose Path" deserves to be reviewed more for what it might have been than for what it is. It contains some interesting content, but manages somehow to miss the mark all around. Its story should have been, it seems to me, the experience of an outcast family. Instead, it spends so much time on the love affair of the older daughter of the family (Ginger Rogers) that it turns out to be neither an adequate story of the family nor of the daughter. This lack of unity probably is due to the old idea that every picture must have a star that gets most of the limelight. One feels that the theme was meant to be that there is goodness even among drunkards, prostitutes, and those who patronize them. This is hinted at, but not brought out in a telling manner. The method of presentation of the story is not distinctive or even good. The camera is not free, but bound to the rôle of photographing stage scenes. There are a number of interesting characters, but the camera makes nothing of most of them; few close-ups are shown. The acting is perhaps the best part. It is uniformly good. For this and for the sympathetic picture of an outcast family, we may perhaps, remembering Jesus' interest in such people, find the picture worth our time. It is more sordid, however, than is justified by the effectiveness of its message. Incidentally, the delicacy of the film in not using the word "prostitute" and leaving ambiguous for some time the reason for the family's being outcast seems silly to me. After all, it is in no sense a children's picture anyway. I feel that parents must learn to take their children only to the very occasional suitable picture.

"Primrose Path" and "The Courageous Dr. Christian" seem to show the influence of "The Grapes of Wrath" in presenting poverty realistically. This is a welcome introduction into movies, which have previously been pretty much about people in ritzy apartments and limousines. And even when poor people have been shown, the settings have not been realistic, for the moviemakers haven't bothered to go to see how poor people live. The two new pictures mentioned, however, miss the stark realism of "The Grapes of Wrath" and get a sort of stagy poverty by putting it on too thick, as they do the glamour and luxury.

"It's a Date"

Like Deanna Durbin's other pictures, "It's a Date" is "clean, wholesome entertainment." It is enjoyable for young people and adults. Some people say it is better than Deanna's other pictures, but I cannot see in what respects. It does not have any spots as inspired as the one in "First Love" when Deanna and her prince waltzed alone on the crowded ballroom floor. "It's a Date" is made from the same formula as the other Durbin pictures. Deanna is always the same person—gay, cheerful, vivacious, and benevolent, fixing things up for older people.

"March of Time: Canada at War"

It seems to me that "March of Time" contains some of the most subtle and sophisticated propaganda we have. This issue is a build-up for the Allies by a build-up of Canada's part in the present war, which is "against forces which seek the destruction of nations and liberty." Canada is shown quickly and efficiently lining up its forces to help in the war. There is a shot of an important and popular leader going into service. Gay music makes a shot of bayonet practise seem like play. Such undemocratic things as censorship of mail and films, interning Nazis in concentration camps, and direction of the entire national economy by one man are shown, and not critically.

Quotation is made of President Roosevelt's famous assurance of America's help to Canada if she were invaded. The reel draws to a close referring to the present catastrophe as a great war in a just cause in which men fight for victory and peace. Music that sounds like a hymn and a shot of a Y. M. C. A. hostel give this statement and the whole issue a religious sanction.

"Too Many Husbands"

In "Too Many Husbands," Jean Arthur and the audience have a lot of fun out of a rather polygamous situation. Said charmer, heartbroken over the alleged death of her first husband in six months, takes on a second. Six months later, first husband returns not at all drowned. Jean adores the double courting and both the men. Her quick adjustments and difficulty in choosing are so convincing that one begins to wonder if women are naturally monogamous, after all; but, since everything is kept quite within the law, it passes as perfectly moral, which reminds one that legality is not always a test of goodness.

SUMMARIES OF MEMORIALS

SOME LEGISLATIVE CHANGES REQUESTED OF THE GENERAL CONFERENCE

That no one shall be eligible for reelection to any General or Annual Conference quadrennial board who has served on such boards for eight consecutive years, until he has been a non-member of a General or Annual Conference quadrennial board for four consecutive years. (Louisville Annual Conference.)

That a commission be set up to study questions relating to the selection, training, appointment, and security of deaconesses. Affirming that the present situation is entirely unsatisfactory, the memorial would provide the "same opportunities for employment as are now provided for traveling elders and adequate security upon retirement." (New England Southern Annual Conference.)

That certain days in the Annual Conference session be designated on which laymen are to participate and that these special days be designated in advance. (Rock River Annual Conference.)

That the expense of the Jurisdictional Conference be reduced by severely restricting the membership. By substituting the word "fifty" for "thirty," the basis of representation of delegates from the Annual Conferences would be changed from thirty to fifty. (Iowa-Des Moines Annual Conference.)

That no person shall be eligible for reelection for the general superintendency of the church school who has served six consecutive years as such, until he has been out of said office four consecutive years. (Louisville Annual Conference.)

That special reading courses for Methodist laymen be provided for the "promotion of a greatly deepened and broadened knowledge of Christian truth." (New Jersey Annual Conference.)

That a church-wide weekly with jurisdictional supplements be provided to take care of general and local church news. (Nebraska and West Wisconsin Annual Conferences.)

That one great church paper be published weekly and sent out from Washington, D. C., this paper to be known as "The American Methodist." (Louisville Annual Conference.)

That provision be made for one great general weekly, with the added provision that every Jurisdiction and Annual Conference shall be left free to maintain such organs as shall seem best to serve those particular sections. (North Alabama and South Georgia Annual Conferences.)

That the General Conference ratify the constitution of the World Council of Churches and pay its proportionate share of the council's budget. (New York East Annual Conference.)

That the "general boards shall report to the Annual Conferences the amount of the salaries paid to the respective general secretaries, the names of the assistant secretaries, and other regular employees, and the salaries paid to each," and that the report be published in the journals of the Annual Conferences. The Annual Conference boards shall likewise report to their respective Annual Conferences the names, salaries, and traveling expenses of all secretaries and others in their employ. (Louisville Annual Conference.)

FLASHES FROM THE PRESS OF THE WORLD

Editorials from Papers at Home and Abroad

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Magnetic Storm

[*The Providence Journal,* Providence, R. I.]

The petty-minded should not complain because an interplanetary disturbance interfered with the transmission of war news on Easter Sunday. The phenomenon was timely.

For all anyone knows, it may have been a mystic warning from the system of spheres. Certainly it put our accepted knowledge of physical "laws" to the test and made it clear that this world about which we worry because the minute mortals who inhabit it come frequently to blows is but a trifling globe, an astronomical accident, in a plan of things so great that the finite mentality cannot grasp its implications without faith.

It is a conceit pure and simple to think and believe that man and he only must provide a solution for the world's ills of maladjustment resulting in wars in Europe and Asia, vacillation between totalitarianism and democracy in South America, and high government debt, or a migration of Oklahomans and Arkansans to California, or a migration of New England's industry to the South, in the United States.

There is ample reason to concern ourselves with the particulars of living in a nation, or internationally. The particulars are of our own devising and we are responsible for them. But it is the essence of stupidity to approach them without the perspective that faith gives.

The world is so big, and no more. It offers no escape for mankind. It holds no hope in life except by way of integrating human interests, on the continents and the seas. Discovery of the poles, so long after Magellan made a circumnavigation in the warmer latitudes, has ended other wishful thinking. Here it is, and what shall we do with it?

The astronomers, like the clergy, concern themselves with major matters, although, starting from a scientific premise, they seem to feel ethically bound to confine their remarks to demonstrable assertions and a further fringe of speculation. Meanwhile the clergy, dealing in the intangible, does not command the audience it should have.

The mind conditioned by adjustment to the thousand and one stresses and strains of living in the modern world may well have reeled a little on trying to reconcile the Easter Sunday phenomenon. The Northern Lights were in the sky invisibly even before the sun set, as well as visibly afterward. The ingenious intricate machines men have made for communications stuttered under the static, and it was of no avail to tinker with gadgets; the words would not come, by short-wave radio, or teletype, or even by telephone in some areas. Currents or impulses were being reversed or disrupted, and both the great generators of power from rivers or fuel and the means of putting it to delicate lingual uses were frustrated.

It is said that cyclonic storms caused spots on the sun, 92,000,000-odd miles away, resulting in a bombardment of the earth with powerful charges of electricity, and there is no reason to doubt that this is so. But what caused the solar cyclones, and why the sun should be there in the first place to give us the warmth that makes for life as we know it, are other questions, more worth pondering than the minutia.

"Gone with the Wind"

["The Observer," in the *Christian Advocate,* Nashville, Tenn.]

Someone has said that "Southern agriculture is a set of mental habits"; so, too, we might say that Southern life, with all its economic and social deficits, is a "set of mental habits." Always voting Democratic, no section of the nation has a larger percentage of people who are not democratic in their social relationships nor in their personal principles; they still have the mental habits of the old slaveholding patrician. They are hyper-individualistic in claiming their own rights and privileges, but without recognizng that in claiming them they may be denying like rights and privileges to others. No one is a real democrat who is unwilling to live by the Golden Rule and do only unto others as he would be done by. That we do not do in the South in regard either to the colored brother or the "poor white." All too many of us still look on the less advantaged in the economic realm as not merely unfortunate or underprivileged, but as a lesser breed who can legitimately be denied an equal chance because of it. We are the "Bible belt," the most religious and the best churchgoers, but far from the most Christian in those things that build the kingdom of God in human society. Our slaveholding fathers were devoted to the Bible, the church, and the Christian faith, but defended their slaveholding by quoting the Bible and divided their churches over the slavery question. They were good men, loyal to their codes, just as are many, North and South, today, who hold to codes that fall far short of the Sermon on the Mount and the Golden Rule in their social and economic relationships. The pride and prejudice of the Old South has not yet all "gone with the wind."

If you were to draw a map of the states, shading with darker lines all those sections where low wages, poor housing, low standards in social legislation, high rates of crime, inequality in a support of education, high birth and death rates, economic inequality, and arbitrary social cleavages run greatest, the Old South would shade into a deep black as compared with East, North, and West. Here racial cleavages would run deepest, but those of social class and religious sectarianism would do so also. None of these things are so because we of the South are a "lesser breed," or of a lower culture, or of less fine human stuff. We are of the fine breed, and there is no better human stuff; but the pride and the prejudice of an old patricianism held fast to the anchor of social inertia and a "set of mental habits" when the Old South went "with the wind." Prejudice is only an outmoded "set of mental habits," and pride may be only an artificial defense of them.

As the Old Logicians Turn in Their Graves

[*The Christian Leader,* Boston, Mass.]

Some of the logic in arguments made these days must make the old logicians turn in their graves. In *The New Republic* recently Stuart Chase pointed out some of the conclusions at which we can easily arrive if we take the new easy way of proving things.

Thus: "Mrs. Roosevelt is connected with certain youth organizations. She even eats with them. Communists are members of such organizations. Therefore Mrs. Roosevelt is aiding Communism. Therefore, by implication plain as a sledgehammer, she is a communist. (Loud cheers from the D. A. R.) This is a sad predicament for the first lady of the land, but the logic is inescapable."

Westbrook Pegler, the brilliant columnist and arch-enemy of Communism, is then impaled upon the iron stakes of this remorseless logic.

Pegler is a member of the "Newspaper Guild." Broun and some of the others in the Guild were known to have Communist leanings. The guild is a part of the C. I. O. So Pegler is traveling along with Communists. Ergo, he is a Communist. *Quod erat demonstrandum.*

So with ourselves, whom many of the young folks of the church consider conservative. We can prove that we are a red. We belong to the organization of the Universalist ministers. Some in that ministry are declared by reputable standing committees to be red. We are tied up with these reds. Therefore we are a red and get our orders straight from Stalin.

A slight blemish upon our logic which daunts us, though it never would daunt Father Coughlin, or Mrs. Dilling of Red Network fame, is that we can just as easily prove in the same old way that we are an economic royalist or a fascist. All we need to do is to lump together things and people that we do not like, call them by an unpopular name, and send out the result over the radio or in the newspapers.

If we remember correctly, we got an A in logic while in college, but we don't know what has become of it. If anybody finds our lost A, will he please return it. We should like to examine again what it stood for. It seems to us that logic is becoming too easy.

More "Major Issues at General Conference"

Earl A. Roadman

President of Morningside College, Sioux City, Iowa

1. Attention to the machinery which will keep Methodism united and not divided into six sectional and jurisdictional churches.
2. A minimum of Jurisdictional duplication of General Conference boards.
3. A church press whch will minister to the different age levels as well as both minister and lay needs.
4. Stress of a spirit within world-wide Methodism whereby individual and family religon will accrue to a greater loyalty in the local church and the enhancement of the democratic concept of life.

W. H. Wilcox

Layman, Stillwater, Okla.

1. Perfect legislation relating to the missionary program of the church.
2. Attempt solution of church press problem.
3. Preserve and maintain in all of its deliberations the same spirit of fairness and brotherly love so evident at the Uniting Conference.

Henry M. Stevenson

District Superintendent, Florence, Ala.

1. Make church law on divorce correspond with teaching of New Testament and stand by it without compromise or apology.
2. Practical economy in administration. Stop practise of jaunting men from coast to coast to make fifteen-minute speeches that change nothing. Information they bring is already common property.
3. Quit initialing expensive "movements" that touch only the centers, and adopt a sensible and simple program to reach every church.

Paul M. Hillman

Pastor, Fairbury, Neb.

1. Completion of the plan for reorganization of missionary work; and clarification of nature, scope, organization, and administration of Woman's Society of Christian Service.
2. Solution of *Advocate* problem; and efficient consolidation of publishing interests.
3. Harmonization of pension administration, and plans to insure uniform and adequate support of Conference claimants throughout the whole church.

Dean Taylor

Newspaper Editor, Fairfield, Iowa

1. Dignify evangelism. Put money into it; make it big! Not one method; no old shibboleths; but separate, unhyphenated, challenging evangelism, properly financed.
2. Lay activity. Finally, the Lord says, "Lazarus, come forth." New legislation is needed to cut the grave-clothes. Laymen need encouragement in full-rounded Christian service. Both ministers and laymen need separate or "executive" Conference sessions.
3. Publications. We need a great church paper. Also must have Jurisdictional and Conference news—that sells the paper. Violent, involuntary consolidations always fail. At same time some Conference papers are criticized most severely by constituents as inefficient. We should not perpetuate inefficiency.

Karl Quimby

District Superintendent, Ridgewood, N. J.

1. The adjustments in the women's work of the church; how to organize it and preserve the forward-looking spirit and volume of work.
2. To complete the legislation concerning the one Board of Missions, and to prepare for an "advance" in the world-wide ministry of The Methodist Church.
3. To wisely integrate the youth organizations so as to preserve the initiative and power of the present programs with added zest and adequate leadership for the difficult times ahead.

Tilton Reunion

The reunion dinner of the Tilton-Boston Alumni Association of Tilton School and Junior College, Tilton, N. H., was held recently at the Chamber of Commerce in Boston. More than fifty graduates and friends enjoyed the evening. Arthur T. Cass of Dorchester, class of '83, president of the association, was toastmaster. Dr. James E. Coons, president of the Junior College, was the chief speaker. Others heard were Professor Fred A. Smart, who is finishing his fortieth year as a member of the faculty, Dean John F. Thompson, and George M. Rideout. The speeches were interspersed with school songs and a reading by Mrs. Arthur T. Cass, a former member of the faculty. Rev. William Gunter, '16, minister of the Newton Methodist Church, was elected president for the next year.

Maine Conference

HIGH STREET CHURCH, AUBURN, MAINE

Wednesday, April 10—7 P.M., holy communion, administered by Bishop G. Bromley Oxnam, assisted by the district superintendents; roll-call; organization of Conference.

Thursday—8.30 A.M., Quiet Hour Service, Congregational Church; speaker, Bishop Oxnam. 9.30, Conference session: fraternal greetings; business. 10, Congregational Church, Federation of Ladies' Aid Unions. 2 P.M., anniversary of Woman's Home Missionary Society: speaker, Rev. Ezra M. Cox, Board of Home Missions and Church Extension. 3, anniversary of Woman's Foreign Missionary Society: speaker, Mrs. John M. Springer of Africa. 4, Inspirational Hour: speaker, Bishop John M. Springer. 5, women's Provisional Conference Meeting. 7.15, Rural Church Night: presentation, "Some Rural Work on Portland District"; address, Professor Charles M. McConnell, Boston University.

Friday—8.30 A.M., Quiet Hour Service: speaker, Bishop Oxnam. 9.30, Conference session. 10.30, Universalist Church, Ministers' Wives' Association. 12.30, Veterans of the Cross luncheon. 2 P.M., Conference session: report of district superintendents. 3, reception of class: address, Bishop Oxnam. 4, Inspirational Hour: speaker, Bishop Springer. 6, Boston University banquet: speaker, Professor McConnell. 7.15, Conference entertainment.

Saturday—8.30 A.M., Quiet Hour Service: speaker, Bishop Oxnam. 9.30, Conference session. 2 P.M., Conference session. 3, Court Street Baptist Church, Conference youth meeting. 4, Inspirational Hour: speaker, Dr. Rayborn L. Zerby, Bates College. 5.30, Conference youth banquet. 6.15, Conference banquet: speaker, Dr. George L. Morelock, general secretary, General Board of Lay Activities of the former Methodist Episcopal Church, South.

Sunday—9 A.M., love-feast: leader, Rev. H. G. McGlauflin. 10.30, Auburn Theater, morning worship: sermon, Bishop Oxnam. 2.15, memorial service: address, Rev. L. D. Porter. 2.45, recognition service for retired ministers and their wives: address, Rev. H. D. Berlew. 3, ordination service. 7, address, Rev. Ezra M. Cox. 8.30, reading of appointments.

Book Committee Meets

The Book Committee of the Methodist Episcopal Church met at 150 Fifth Avenue, New York, Tuesday and Wednesday, March 26 and 27. The publishing agents in their annual report announced a net profit for the year of $87,000. The Book Committee voted to distribute among the Annual Conferences of the church a dividend of $50,000, of which $2500 is to go to Conferences outside the United States. The report of the editors of *The Christian Advocate* indicated that the annual deficit has been eliminated and the total circulation now exceeds two hundred thousand subscribers. *The Christian Advocates* come to united Methodism at the peak of influence and circulation. The publishing agents reported that the actions taken at a special meeting of the Book Committee in November last, transferring most of the property and all of the publishing business from the New York to the Ohio Corporation, have been completed, the debt on the Dobbs Ferry and Fifth Avenue properties has been refinanced upon much more favorable terms, and a program of amortizing the debt put into operation.

William A. Bailey, editor and manager of the *Kansas City* (Kan.) *Kansan* and president of the KCKN Broadcasting Co., a lay member of Washington Avenue Methodist Church, Kansas City, Kan., was elected a member of the Book Committee to fill the vacancy caused by the death of Thomas O. Cunningham.

The Book Committee approved a recommendation of the executive committee to make whatever repairs and remodeling may be found advisable in order to take care of the Board of Missions and Church Extension at 150 Fifth Avenue, should the General Conference vote to locate the board in that city.

A final meeting of the Book Committee will be held on April 26, when the members of the committee will meet jointly with the Book committees of the two other Methodist publishing houses.

CHARLES E. SCHOFIELD.

In Tender, Loving Memory of

MRS. JENNIE C. PALMER

Born July 22, 1873, died April 1, 1919, for whom the Palmer Memorial Cancer Hospital of Boston was named.

She is in the hands of a loving God now and has been for 21 years today.

Death is the gate to endless joy, but we dread to enter there.

—Wm. Lincoln Palmer and our three children.

150th Anniversary

One evening in the autumn of 1789, Rev. Daniel Smith, an associate of Rev. Jesse

J. Arthur West
PASTOR AT WARREN, R. I.

Lee, preached the first Methodist sermon in the town of Warren, R. I. The following year, 1790, Jesse Lee himself made the first of several visits to Warren. As an outgrowth of these first services, a Methodist class was formed, meeting at first in private homes and later in a renovated barn that served as a sanctuary. On September 24, 1794, Jesse Lee dedicated here the first Methodist church to be erected within the present boundaries of what is now the New England Southern Conference, and the third Methodist church to be erected in all New England. This earlier building was replaced in 1845 by the present edifice, which was dedicated by Bishop E. S. Janes.

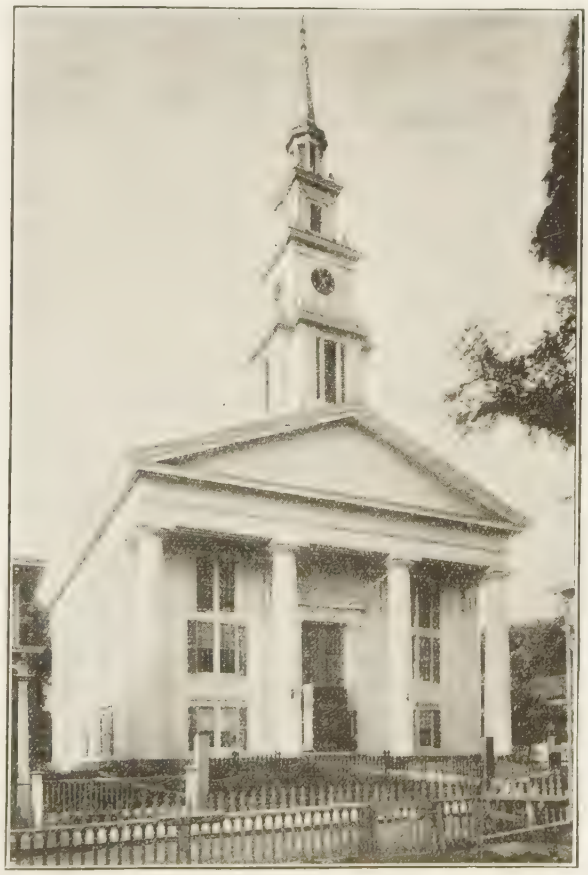
Through the years this "Mother Church" of the New England Southern Conference has exerted a significant influence. Three men from its membership have entered the Methodist ministry, and in 1869-70 a group of its parishioners helped to establish the church in West Barrington.

In planning for the 150th anniversary of the beginnings of Methodism in Warren, the committee decided to devote six months to the observance, emphasizing a certain theme each month.

October's theme was "The Church." The district superintendent, Rev. James V. Claypool, officially opened the anniversary observance, using a gavel which Rev. Thomas P. Potter of New York City, assistant editor of the General Minutes, had fashioned from wood taken from the tower of the church. Dr. Claypool gave an historical address, "American Methodism Through the Years." On October 29, Headmaster Maurice E. Barrett of East Greenwich Academy was the preacher. "Christian Fellowship" was emphasized in November, with addresses being given by Rev. Ezra M. Cox, field representative of the Board of Home Missions and Church Extension in Philadelphia, and Rev. William E. Shaw of New York City, corresponding secretary of the Board of Foreign Missions.

December brought "Christian Education" into the thinking of the people with a special conference for teachers and parents of children in the church school. Addresses were given by Rev. Howard E. Tower, Osterville, Conference counselor of Christian education; Rev. L. Theron French, Providence, circuit counselor, and Rev. Ernest A. Shepherd, Providence. On December 10 the congregation heard Rev. William J. Smith, ninety-seven-year-old retired minister from Pawtucket, who was received into full membership in the New England Southern Conference when the 1873 session was held in the Warren church. His subject was "I Remember."

"Christian Youth" was the theme of the month of January, with the young people of the church having a prominent part in all the events. Sermons were preached by Rev. Nelson P. Horn, president of Baker University, Baldwin, Kan., and Rev. Edward D. Staples, secretary of Epworth League and young people's work in the Methodist Board of Education in Chicago. Dr. Staples also spoke at a meeting of the New England Southern Conference Council of Methodist Youth that was held in the Warren church on the afternoon of January 21. At a Parish Fellowship Supper on January 24, Rev. Burt L. Hilton of Summerfield Church in Fall River showed motion pictures that he had taken last summer at the Rhochusett Epworth League Institute.



"A Steeple Stretches Toward the Sky"
FIRST METHODIST CHURCH, WARREN, R. I.

February was set apart as "The Church and the Community Month." Boy Scouts attended a special service in their honor on Scout Sunday, February 11. Rev. Harvey H. Conklin, minister of Grace Methodist Church, Westerly, R. I., preached on February 25. Mr. Conklin entered the Methodist ministry from Warren in 1912. An address on "The Social Consequences of Christian Discipleship" was given by Rev. Fred W. Knickrehm of East Providence at a Parish Fellowship Supper on February 28.

The observance culminated during Holy Week with Bishop G. Bromley Oxnam preaching on Palm Sunday to a combined congregation of the Warren and West Barrington Methodists. Dr. Claypool and the pastor assisted the bishop in a baptismal service and the reception of a large class of members. Services were held each night during Holy Week with the following ministers bringing messages: Rev. Amos A. Thornburg, Providence; Rev. Hansel Tower, Newport; Rev. P. M. Spurrier, New Bedford; Rev. Samuel A. Livingstone, Providence, and Rev. J. Harlow Graham, Middletown, R. I. The district superintendent preached Easter morning.

Rev. Allen E. Claxton, pastor of Trinity Union Church in Providence and president of the Rhode Island Council of Churches, spoke on "Perspective" at the 150th anniversary banquet, attended by nearly 200 people, in the church vestry on Wednesday, March 27. Dr. Claypool served as toastmaster, and Rev. Paul Q. Brooks of North Attleboro, a former pastor, sang special solos. Rev. Charles S. Johnson of Willimantic, Conn., another former pastor; Rev. William H. Bath of Vineyard Haven, formerly district superintendent; Miss Mae Stenhouse of Newport, daughter of a former pastor; Rev. Richard K. Morton, religious editor of *The Providence Journal;* and Howard K. DeWolf, senior warden of St. Mark's Episcopal Church in Warren, were present and extended greetings. Letters of greeting were received from Rev. Frank L. Brooks, Orleans; Rev. Jesse Martin, Holbrook; and Rev. Joseph S. Pennepacker, Billings, Mont.—all former pastors. Letters of greeting were also read from the Warren Baptist Church; Hon. Nathan D. Prince, Danielson, Conn., lay leader of the New England Southern Conference; Rev. W. J. Smith of Pawtucket; Rev. Ira W. LeBaron of Crescent City, Fla., former district superintendent; Mrs. Alice W. Spear, widow of the pastor at Warren when the 125th anniversary was observed; and Mrs. Nina Phreaner of Elmwood, Conn., whose late husband was pastor in Warren at the time of the centennial observance.

In preparation for the anniversary, the church and parsonage were painted and repaired and a number of rooms in the parsonage were refurnished. During the course of this year, a new oil heating system has been installed in the parsonage, and at the church the small vestry has been partially refurnished, a new lighting system and curtains provided throughout the downstairs, new linoleum laid in the kitchen, a new gas range installed, and numerous other improvements have been made.

Rev. J. Arthur West, the present pastor, has been in charge of the church since October, 1936.

Philadelphia Letter—

HIGH LIGHTS OF CONFERENCE SESSION

REASSIGNMENT OF BISHOP RICHARDSON TO PHILADELPHIA AREA UNANIMOUSLY REQUESTED—JOHN T. CARSON ELECTED LAY LEADER

PHILADELPHIA, PA., MARCH 25.—Fellowship, perspective, and encouragement marked the first regular session (really the 153d, according to the old chronology) of the Philadelphia Annual Conference, held at Fletcher Church, West Philadelphia. "This is not a time for the church to be discouraged," declared Bishop E. G. Richardson, who presided. A unanimous invitation was extended to him for his reassignment to this Area at the first Northeastern Jurisdictional Conference. A larger fellowship characterized these crowded days, for here was the opening session of full-time fellowship with the laity. The vista of the longer look was seen in the various reports, in the retirement of eight of the brethren, and in the background of eternity at the memorial service with the impressive memorial address of Rev. J. S. Ladd Thomas of First Church, Germantown. Rev. Harold St. Clair Carter was the pastor-host. Next year the Conference will go to Allentown, where Rev. Frank Prentzel, Jr., is pastor. A possible rearrangement of the whole program was foreshadowed in the ordering of an advisory committee for the commission on entertainment, expense, and program; for there were those who this year would have wished for a longer discussion of the Church School Advance, and others for an opportunity to have heard Rev. C. C. Webber on Conference time for the Social Service Federation. The difficulty seems to center on the lessened schedule, due to the full-time presence of the lay members. The spirit of the Conference was well expressed in Dr. Harry Emerson Fosdick's hymn, which opened the devotional period of the Board of Ministerial Training and closed the final session:

"Grant us wisdom,
Grant us courage,
For the facing of this hour."

* *

The "growing tendency to place the ministerial decline of efficiency at less than fifty years of age" was decried by Rev. Howard E. Hand of the North District in his able composite report for the four district superintendents. "It is a bit of irony," Dr. Hand lamented, "to hear some committees on pastoral relations placing the age limit of effectiveness for their pulpits this side of forty, when most of the committee members themselves should long since have taken a sabbatical year from the presidency of the Ladies' Aid Society or resigned from the boards of trustees and from all other responsible church activities except the committee on the upkeep of the cemetery lots!"

The too-short-term pastorate was likewise deprecated as an unnecessary weakness. "In some churches," he indicated, "the three-year limit is as inflexible as the law of the Medes and the Persians. The average minister is just about beginning to put into operation a well-laid program by the opening of the third year. A restless mind grows in inefficiency."

Strong condemnation was voiced by Dr. Hand of "traditional assistant district superintendents, those self-appointed friendly advisers, whose services are constantly in demand by the more aspiring brethren and constantly perspiring churches. Their insidious and overzealous efforts generally work irreparable harm to some preachers and churches, and almost endless difficulties for those who seek to make adjustments upon an equitable basis."

Commending to both preachers and laymen a careful study of the Social Creed, Dr. Hand urged an adequate interpretation of the church's voice in social concerns. "In this day fraught with confusing ideologies," he said, "let the church be not derelict in guiding the thinking of our people into the ways of the Christian social order."

* *

Rev. W. Vernon Middleton presented his first annual report as the new executive secretary of the Philadelphia Missionary and Church Extension Society. Considerable financial progress was mentioned: the note indebtedness from $12,575 to $7175; annual carrying charges by $1200. The Armenian Church has been remodeled, and new trilingual hymnals have been purchased. Pews from the old Salem Chapel of Covenant Church have transformed an ordinary room into a worshipful chapel. Rev. M. P. Krikorian, the pastor, was born a few miles north of Tarsus. His parents became Christian martyrs. "The Spirit of the Shepherd," his recent interpretation of the Twenty-Third Psalm, has been well received. "The most important task of the moment," said Mr. Middleton, "is that of church extension." The report of a special committee on church extension opportunities was also submitted. It is most unfortunate that sufficient funds are not now available to enter the choice fields for location, where building operations are large.

* *

Among those who addressed the Conference were Bishop Edwin H. Hughes, Bishop Herbert Welch, Professor Edwin Lewis, Rev. Ezra M. Cox, Rev. N. F. Forsyth, and Rev. Harold Paul Sloan. The Laymen's Association heard Professor E. G. Homrighausen, Rev. A. H. Rapking, Mrs. John W. Sheetz, Rev. Oliver J. Caldwell of China, and Rev. Levi H. Zerr of West Chester. Additional ministerial delegates elected to the Jurisdictional Conference were William C. Skeath of Haw Avenue, Norristown, and Edward F. Randolph of Lansdowne, with Alonzo S. Fite of Pottsville, B. Smith Stull of East Allegheny Avenue, Philadelphia, and George G. Dilworth, secretary of the Atlantic Agency of the American Bible Society, as reserves. It was urged that no additional apportionments be placed by the Jurisdictional Conference upon the local churches. Rev. George H. Lorah, the oldest effective elder in the Conference, was returned to Green Street Church for his forty-fourth year. Here is a record for a continuous pastorate throughout all Methodism. A post-Conference adjustment was announced. Rev. Harry D. Robinson has gone from Lansdale to Oak Lane, Philadelphia; Rev. Willard L. Amthor, who had been at Oak Lane for thirteen years, to Lansdale. Candidates for license as local preachers will be asked to read in preparation for their examination "The Story of the Bible," by W. R. Bowie.

* *

"We do not want church bosses, but spark plugs," said George W. Burnham, lay member from Arch Street Church, in urging a careful selection in the choice of the lay leader in the local charge. John T. Carson of

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First Church, Germantown, was named as Conference lay leader. Son of Robert Carson, the generous contributor to the Preachers' Aid Society, and brother of Mrs. Charles Wesley Burns, Mr. Carson has been exceedingly active in the Conference organizations and should make an effective leader. The district lay leaders are Albert Brooks, North; George G. Ziegler, Jr., Northwest; George W. Burnham, South; John M. Doran, West.

* *

In the judgment of the Philadelphia Conference and of other Methodist leaders in these parts, this city should be retained as a Methodist headquarters, despite the committee recommendation of the removal of the Board of Home Missions and Church Extension to New York. The Wesley Building here, with its Robert Morris Hotel, a first-class temperance hostel, is admirably fitted for the enlarged missionary administrative work. Space required for more offices could be met in this modern building with a minimum of expenditure. With good rooms and convenience to railroad terminals, it would be admirably adapted for outgoing and incoming missionaries, for the board staff, and for visitors. This conviction is more than local pride as a large Methodist center. It is rather the recognition of the unusual features here that should not be abandoned but should be utilized more fully.

Charles Daniel Brodhead.

Norwich District Letter

★

Leonard C. Harris, Superintendent

The majority of the churches on this district have been working throughout the period of Lent under an intensified program of educational and evangelistic effort. Pastors and people seem to be exploiting this period more and more as a season of general religious nurture. A growing tendency is to make Pentecost rather than Easter Sunday the time of ingathering.

Two meetings of general district interest have been held during this season. March 7, more than a hundred women, representing the various societies of the churches, met in the Willimantic church. The purpose of this gathering was to discuss the new women's set-up in the united church, and to elect delegates to the Provisional Conference Meeting in Fall River, March 27. The district superintendent presided and led in the opening devotional. A very illuminating presentation of the proposed plans for consolidating the women's societies was given by Mrs. Harold Holehouse of Danielson. This was followed by a question-and-discussion period. The following women were elected to represent the district at Fall River: Mrs. R. P. Parkhurst, Stafford Springs; Mrs. Harold Holehouse, Danielson; Mrs. Edward O'Malley, Manchester; Miss Helen Dyson, Norwich; Mrs. Arnold Waring, Moosup; Mrs. A. E. Tourtellotte, Niantic; Mrs. Roland Usher, Rockville; Mrs. O. W. Bell, New London; Mrs. L. W. Scudder, Burnside; Mrs. W. J. Stevens, Vernon, alternate.

March 9, at 3 p.m., one hundred seventy-five laymen gathered in the beautiful assembly room of Norwich Inn to hear Bishop G. Bromley Oxnam present the outlines of his proposed Area program. A period of question and discussion followed. The men voted unanimously to recommend the program to the District Conference, which will meet in May. During the supper hour there was group singing and a special musical program consisting of organ numbers and a group of songs by the Danielson Male Chorus under the direction of Rev. Charles X. Hutchinson. The district superintendent presented the district lay leader, Dr. C. W. Shilling, and the Conference lay leader, Nathan D. Prince, both of whom spoke briefly. The bishop gave a stimulating closing address on the subject "Deeper Needs of a United Methodism." It was the sense of the meeting that such an affair be made an annual feature of the laymen's activities for this district.

The people of Mystic are rejoicing in their ability to move into the vestry of their new church. Meetings will be held here regularly from now on. The work on the sanctuary is progressing favorably.

Plans have been drawn and estimates are being secured for the renovation of the Quarryville church. Burnside also is on the verge of redecorating its structure, and most of the necessary funds have already been secured. Nathan B. Burton is finishing his fifth year in this active parish.

In order to provide an additional $1500 needed to install the heating system, the folks at Putnam have been conducting a "Tithing Campaign" during Lent. More than forty members of the parish are giving one tenth of their incomes as special offerings. The heating plant must be installed before the work of plastering can continue. These heroic people are deserving of generous admiration and support.

Reports on the progress of the campaign at New London are encouraging and by Conference time it appears that a substantial achievement will be made. Numerous church and civic groups have submitted contributions as a testimonial of appreciation of the high place the ministry of this church holds in the city.

John W. Barkley, who has served Old Mystic for the last two years and a half, recently moved his family to Indiana, where he has accepted an appointment. Henry Wright has been named as accepted supply to succeed Mr. Barkley and is giving full-time service here.

Favorable reports indicate improvement in the condition of Mrs. Nathan B. Burton, who recently returned from the Deaconess Hospital, and Mrs. E. E. Story, who has been recuperating in Florida.

An impressive wedding took place in the Willimantic church, March 6, when Myrtle Bernice, daughter of the pastor, Rev. C. S. Johnson, and Mrs. Johnson, was united in marriage with Richard F. Spellman. The bride's father performed the ceremony. A reception followed in the parlors of the church. The couple will reside in Willimantic.

Windsorville is planning for a rededication of its newly redecorated and refurnished vestry shortly following Easter.

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United Methodism in Japan

T. T. BRUMBAUGH

The Methodist Church now has 128 missionaries at work in Japan. This number includes full and associate members of the newly organized Japan Mission Council, which met for the first time at the Tor Hotel in Kobe January 4 to 8. The three merging missions of the former Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church held concluding sessions, dissolved themselves, and then with impressive ceremony, Bishop Arthur J. Moore presiding, declared themselves one united Methodist mission.

Dr. Charles W. Iglehart of Tokyo was elected chairman of the executive committee of the new Mission Council, Miss Olive Hodges of Yokohama vice-chairman, and Dr. J. B. Cobb of Osaka the mission's first delegate to the coming General Conference to be held in Atlantic City. The mission office was established at Kobe, Rev. J. S. Oxford to be business manager. Treasurers of the former missions and corresponding secretaries must carry on until complete merger of the boards at home is accomplished, but unification of these functions is provided for thereafter. At or following the General Conference, it is presumed, Bishop Moore or some other American bishop will be designated to maintain episcopal relations with the mission and fraternal contact with the Japanese churches.

It is one of the ironies of overzealous denominationalism that, even though Methodist union has been achieved in America, the united mission in Japan must continue for a time to assist two national daughter-churches, the Japan Methodist Church and the Japan Methodist Protestant Church, which are independent bodies. For more than thirty years the Northern and Southern Methodist missions (along with the Japan Mission of the United Church of Canada, formerly Methodist) have been cooperating with the Japan Methodist Church, and the erstwhile Methodist Protestant missionaries will continue to work in and with the "Mi-Fu Kyokwai," as that body is called.

Aside from the strictly so-called evangelistic work of the mission, which is not unimpressive in relation to a body of forty-five thousand Methodists in Japan, it is noteworthy that there are now twenty educational institutions of secondary grade or higher under Methodist auspices in Japan proper, enrolling a combined student body of more than fifteen thousand young men and women. It is also significant for the future of Christianity in Japan that Methodist workers and institutions are strategically located along a two-thousand-mile front from cold Hokkaido in the north, down through central Japan, in Tokyo, Nagoya, and the densely populated and highly industrialized region around Osaka and Kobe, and so on along the Inland Sea to Kyushu, with some interests held even in the Loo Choo Islands farther south. In Chosen also, apart from those working among the Koreans (the Korea Mission Council of The Methodist Church), our Japan Council maintains missionaries to labor among the Japanese who are migrating in such large numbers, and it seems likely that other workers may soon be appointed to follow them into Manchuria and farther afield on the continent.

Educational evangelism, city church work, industrial evangelism, rural evangelism, social service with evangelistic motive, Sunday school work, day nurseries, kindergartens and mothers' meetings, student evangelism—all these are but means and methods employed by the Methodist and other churches to bring Christ to Japan. It is sincerely believed that when Japan knows and accepts Jesus as Saviour and the Christlike God as "Lord and Master of us all," life will be richer and the kingdom of God nearer realization on earth as it is in heaven. Whatever American Methodism may think of the so-called Japanese "new order in Asia," let no one think seriously of boycotting or embargoing the kingdom of God in Japan; and let everyone think more seriously of the effect of every American act upon the future of Christianity in the far-flung mission fields.

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Northfield Missionary Conference

For many years, the Northfield Missionary Conference has beckoned Christian women of all denominations to come for inspiration and fellowship. July 8 to 16, 1940, will doubtless find hundreds of girls and women gathered on the campus of Northfield Seminary to worship and study together.

For the home field the subject will be "Shifting Populations" with special emphasis on the case of the migrant workers. Dr. Mark A. Dawber will present the problem. In the foreign field the subject will be China, with Mrs. Welthy Honsinger Fisher making the presentation.

Mrs. H. Lewis Hardy, the chairman of program for this conference, has announced that this year there will be some change in plan. Each morning there will be presentations of the study topics in the Auditorium given by authorities on the subject for the whole conference. These will be followed by class discussions of materials and methods as well as subject matter which may be used by local churches. The following are some of the leaders who will be present: Miss Rachel Benfer, Rev. Ruth C. Conant, Mrs. Charles H. Lewis, Miss Alice Murdock, Miss Hazel V. Orton, Miss Marie Whiffen, and Miss Ann Elizabeth Taylor.

Each morning the day will open with worship for the whole conference in Sage Chapel, led by Dr. Emily Werner. Dr. Werner and Rev. Ruth C. Conant will lead the girls in Bible study. Dr. Caroline Palmer will again have the Auditorium Bible class for women. Later in the morning the girls will gather in the same place for music study and choir practise. Miss Marguerite Hazzard will direct the music, with Mrs. Walter C. Stevens at the piano.

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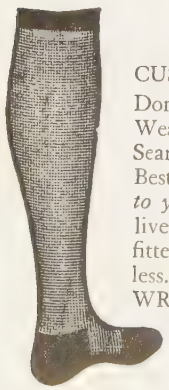

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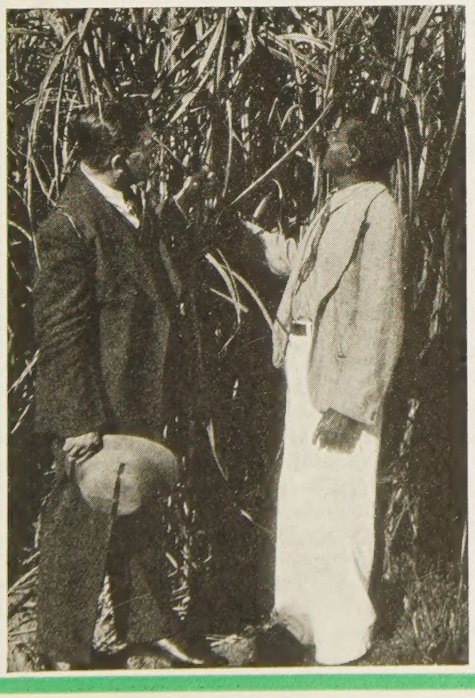

14 Candidates for Ministry

The new entering class of Leonard Theological College, Jubbulpore, Central Provinces, India, the highest ranking institution of the Methodist Church in India for the training of its Christian ministry, numbers fourteen students, four of whom attend with their wives. As in other years, the entering class is from all sections and from many religious backgrounds. One is a convert to Christianity from Jainism, two boys are from "mass movement" fields in South India, one is an Englishman who felt called to the ministry while a member of the Methodist Church in Poona, one is a recent convert from Hinduism and holds an M. A. degree in philosophy, and one is from the island of Sumatra by way of Dr. E. Stanley Jones's ashram in Lucknow. For the first time in the history of the college, a young woman is enrolled in the study of theology; she is Miss Kasote, and has had several years of experience as a teacher.

Principal Orville L. Davis and the American and Indian members of the College faculty are constantly alive to the changing needs of Indian life —especially the rural communities where 90% of India's people live—and are adapting their curriculum to meet these needs. As the pictures indicate, Leonard Theological College does not find all its inspiration and instruction within "books for decades gathering dust on library shelves"; but its students are learning to minister to the everyday needs of men, women and children.

Captions: Upper—Professor Harper and a freshman student from Ceylon.
Center—Professor Yusufji and the Leonard orchestra.
Bottom—Principal Davis and Professor Macwan inspect sugar cane on nearby government experimental farm.

Board of Foreign Missions of the
Methodist Episcopal Church
150 Fifth Avenue, New York, N. Y.

Bangor District Letter

★

JOHN G. ROGERS, Superintendent

A harbinger of spring in the East is the Annual Conference and the Annual Conversations. Some enjoy the one and some enjoy the other, and most of us enjoy both. Of the making of many motions, there will be no end; nor shall the minister say unto the layman, "What doest thou here?," for both are commanded to sit down together. Sooner or later, they will rise up, having left undone many things they should have done.

The Annual Conference and the quarterly conference are closely related, and of quarterly conferences, none can compare with the fourth quarterly conference. The echoes of these gatherings are still in our ears. Their purpose and spirit linger in our hearts and minds. Their lights and shadows are woven into the earthly record and into the heavenly. Their good works abide. Of some of these I have already written. Here are others:

Bar Harbor: This church, though not strong in numbers, is not weak in faith. In such a center its witness is needed. It is ably served by its pastor, Rev. Merle S. Conant, a man greatly respected.

Bangor, Grace: Almost unbroken years of success mark the ministry of Grace Church. This year is no exception. Preaching is of high order. Church school leadership is both intelligent and consecrated. Finances are heroically met. The pastor enjoys the confidence of his people, who ask for his return.

Caribou: A large church, a large parsonage, and a large-hearted people. We do not forget the anxious moments in this parsonage as husband and family waited for the turn to health of Mrs. David R. Hickland. Mr. Hickland is untiring in labor, conscientiously leading his church.

North Brooksville Circuit: Four churches, four Sunday schools, work for four horsemen, but one only carries the load. A student supply, A. F. Vincent, is in charge. Traveling more than 100 miles each week-end, he shepherds this area for God and Methodism.

Limestone and Caswell: Methodism in Aroostook is ably served by its ministers. In fact, on this charge, these two churches appreciate this sufficiently well to order an "increase of $200 in salary." Able religious educational work is carried on, and the pastor, Rev. E. C. Dartnell, graciously extols the former pastor for doing some good foundation work.

Washburn and Mapleton: These two churches are served by David Hickland, and they have enjoyed a successful year, both spiritually and materially. Property interests have been a major concern for the obvious reason they sadly needed it. One item alone—the parsonage debt at Washburn—has been reduced from $1600 to $390. Financial support is stronger, and the word of the Lord is preached.

Easton and Easton Center: Here you may see any time a faithful, kindly man and his kindly wife working together for a full program. Rev. and Mrs. A. F. Leigh are asked to return. Pastor and people have had a good year.

Eddington: This is one of the few places where the Ladies' Aid serves a weekly dinner. Mr. Leslie Howland is in the Junior College of Bangor Theological Seminary. The quarterly conference asks again for the services of this student pastor, who also supplies Alton.

Presque Isle: The Ladies' Aid has done nobly by the parsonage family. It certainly has made them comfortable. And why not? The Aid is not alone in its appraisal of the worth of Chauncey D. Wentworth, his wife, and their four fine children. Here is one of the churches that go down the line for loyal support. Mrs. Wentworth has begun a work among Girl Scouts.

Fort Fairfield, Federated: Rev. and Mrs. A. W. Solandt—the latter a former Methodist—continue the work of leading Congregational and Methodist people in a unified program. If there must be federation, here is a good pattern.

Mars Hill: Charles S. Mitchell is serving his first year and finding his way into a new and somewhat different work. Some property improvements on the parsonage grounds, long needed, have at last been effected.

Monticello: Miss Isabella Stewart, in addition to her many other labors, lends a hand in caring for 163 youngsters who eat their lunch daily in the basement of the church.

Orono: Herman D. Berlew is asked to enter upon his twelfth year—truly a worthy record. Mr. Berlew has thrown all his resources of mind and spirit into his tasks. The result is a vigorous and versatile organization, linking "town and gown" in one fine task of Christian kingdom-building.

What a feast of wisdom came to the district in Convocation Week at Bangor Theological Seminary. Bishop G. Bromley Oxnam was received by acclaim at four meetings of our Methodist Zion. His contribution to Convocation will long be remembered.

The Bangor District will send nine women to the Annual Conference at Auburn to join the delegates from the Portland and Augusta districts.

The Maine Conference may well be proud of its lay leadership. Early after the Uniting Conference, plans were made to mobilize the lay forces. Already two meetings of the Conference Board of Lay Activities have been held. It is with great satisfaction that we follow our leader, Mr. F. P. Loring. The Bangor District Parsonage problem is approaching solution. The district is within sight of the total amount of money required. World Service giving is on the up grade. The glory of the Easter day is upon us.

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W. F. M. S. Celebrates Founders' Day

Tremont Street Methodist Church in Boston, dear to the hearts of all missionary women, entertained on Wednesday, March 20, in honor of the founders of the Woman's Foreign Missionary Society. The program was planned as "School Days," indicating a new beginning for the more inclusive church program. Following the organ prelude by Miss Myrtle Richardson, Mrs. Howard M. LeSourd, New England Branch president, introduced Mrs. J. Franklin Knotts, who led in devotions. Morning lessons followed: reading, by Miss Sigrid Bjorklund; writing, by Mrs. L. W. Stringfellow; arithmetic, by Mrs. L. O. Hartman; geography, by Mrs. W. S. Mitchell; and missionaries' spelling match, by Mrs. G. Franklin Boutilier, substituting for Mrs. H. W. Packard. For the "singing lesson," Mrs. Howard W. Selby taught an original song written by Mrs. G. E. Heath.

The truant officer, Miss Mabel Waring, checked on membership. Mrs. Alva Mullins taught the "beginners' class," while Miss Annie G. Bailey presented an original A-B-Cedary. Mrs. W. R. Leslie appeared in a recitation, bringing recent news from Dr. and Mrs. Elmer A. Leslie and their son James, now on a world tour. Miss Clementina Butler presented gifts for the missionary museum. In the list were two weapons picked up on the battlefields at Lucknow during the Sepoy rebellion—swords that might have been used to sever her father's head from his body had he been caught.

A letter from Mrs. Albert E. Legg, written to Mrs. LeSourd, was read. It stated that Rev. J. Thoburn Legg, her son, now pastor of the Emmanuel Methodist Church in Montevideo, Uruguay, was made a Little Light Bearer by the Roslindale auxiliary on February 8, 1911. The original letter from Marie L. Roberts, secretary of the Roslindale auxiliary, was presented by Mrs. Legg to the New England Branch.

The noontide prayer, led by Miss Sadie A. Hagen, was followed by the morning offering. Mrs. LeSourd then announced "recess," with box lunches available in the vestry.

Mrs. Selby presided over the afternoon session. She presented Bishop G. Bromley Oxnam, who brought a Lenten message. Miss Florence Tyler, secretary of the women's division of the Foreign Missions Conference of North America, then gave a stirring report of her recent world tour of mission stations. Mrs. LeSourd reported on the Conference on the Cause and Cure of War held in January in Washington, D. C. She outlined a challenging peace program.

The climax of the day was the "battleship," which was arranged by Mrs Adolphus Linfield and Mrs. C. S. Otto. The lighted candles on the ship represented the number of guns bought by missionary women, who blew them out in the interests of promoting Field Support work in war-torn areas.

The meeting closed with a consecration service around the altar, with prayer by Mrs. Selby.

Church Register

Conferences of Boston Area

Maine, April 10, Auburn, Bishop G. Bromley Oxnam

New England, May 15, Westfield, Bishop Oxnam

Vermont, May 23, Montpelier, Bishop Oxnam

New England Southern, June 5, Trinity Union Church, Providence, R. I., Bishop Oxnam

Herald Calendar

Associated Church Press, Wardman Park Hotel, Washington, D. C., April 9-11

Rural Life Sunday, April 28

General Conference of The Methodist Church, Atlantic City, N. J., April 24

Southeastern Jurisdictional Conference, Asheville, N. C., May 22

South Central Jurisdictional Conference, Oklahoma City, Okla., May 28

Northeastern Jurisdictional Conference, Atlantic City, N. J., June 18

Central Jurisdictional Conference, Union Memorial Methodist Church, St. Louis, Mo., June 21

PEACE POSTER CONTEST, open to the church young people of Massachusetts, under the auspices of the Massachusetts Council of Churches. Awards ranging from $25 to $5 will be given to the eight best posters. Entries must be postmarked before midnight, April 30, to be accepted. For complete information, address the Massachusetts Council of Churches, 6 Beacon Street, Boston.

BOSTON METHODIST SOCIAL UNION—Monday, April 15, Jacob Sleeper Hall, 688 Boylston Street. Reception at 5.30; dinner at 6.15. For tickets ($1.15 to members and $1.50 to non-members), apply before Friday, April 12, to the secretary, Dr. Kenneth C. Reynolds, 9 Seneca Road, Winchester (tel. Winchester 1741-M), or care of Massachusetts Institute of Technology (Kirkland 6900).

COUNCIL OF CITIES DINNER—General Conference visitors interested in city missionary work are invited to attend a Council of Cities dinner to be held on Monday evening, April 29, in the Madison Hotel, Atlantic City, N. J., at 5.30 o'clock. Speakers on the program to follow the dinner will be: Bishop W. C. Martin of Omaha, Neb.; Bishop Francis J. McConnell of New York City; Dr. Ralph W. Sockman of New York City; and Dr. Roy L. Smith of Los Angeles, Cal. Persons desiring further information are asked to communicate with Rev. Channing A. Richardson, superintendent of the Department of City Work, Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa.

LADIES' AID UNION—Springfield District, Feeding Hills, Friday, April 5. Sessions at 10.30 A.M. and 1.30 P.M. Luncheon at 12.30.

Birth

STIMMEL—March 18, to Rev. and Mrs. Howard L. Stimmel of Hoosick Falls, N. Y., a daughter, Carol Jane.

Miscellaneous Advertisements

GLADIOLUS from Northern Vermont. 100 modern bulbs, 40 varieties, all colors, mixed sizes, $2.25 delivered. F. M. Barnes, Richford, Vermont.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

BOWDOIN STUDENT—Assistant scoutmaster, desires summer position as tutor. C. R. Crimmin, 23 Maine Hall, Brunswick, Maine.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

PASTOR serving First Methodist Church in Randolph, Nebraska, would like to fill pulpit of any church in or near Boston during month of July and part of August, for use of parsonage during that time. Address: Zions Herald, Box McC, Boston, Mass.

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"Come Spring"

Gushchu Indian Children Romp on Church School Playground

★

Teeters Replace Tomahawks

★ ★

WHEN spring comes to the Klamath River Reservation one little, two little, three little Indians leap to either end of a teeter-totter and give to wholesome peace-time sports the energy formerly misspent in tomahawk-practice. This change is due in part to years of intelligent mission work among the Gushchus in the California Conference district of which Dr. John R. Wilkins, a graduate of Boston University School of Theology, is now the greatly beloved and very efficient Superintendent. Service like this on the frontiers of Christianity everywhere has certainly earned for that Seminary the $2,000,000 Century of Service Fund it is now raising from its Centennial Headquarters at 20 Beacon Street, Boston.

Remember Religion